

THE

BAPTIST MAGAZINE.

OCTOBER, 1853.

MEMOIR OF THE REV. JOHN THOMAS,

FIRST BAPTIST MISSIONARY TO THE HEATHEN IN BENGAL.

BY THE REV. C. B. LEWIS OF CALCUTTA.

PART III.—FROM JUNE, 1793, TO OCTOBER, 1796.

OF the voyage Mr. Thomas wrote :—
“For my part I expected a very uncomfortable and lonely passage, having agreed to mess with the servants. We agreed for two cabins only, and two persons to mess at the captain’s table ; but He that gave Joseph favour in the sight of Pharaoh, had graciously provided for us and our little ones, far beyond our expectation. We found the captain a very well-bred Englishman. He neither would suffer me nor Mrs. Carey’s sister to absent ourselves from his table, and received and entertained us all along as though we had been people of consequence ; so that he has often shown kindnesses that we could no otherwise account for, than by the good hand of God being upon us. . . .

“We have preached twice on each Lord’s day and have a tolerable choir of singers : some that came to hear us at

first have entirely left us, and others have heard us constantly ; but to our great sorrow we do not see the blessing of God on our labours ; some profane customs on the sabbath and in common conversation have been left off, but the one thing needful is lacking ; and now we remember the words which the Lord spake to Ezekiel, ‘Not to many people of a strange speech and of a hard language . . . surely had I sent thee to them, they would have hearkened unto thee.’ We have reason, nevertheless, to be thankful for some sweet and precious seasons of grace on board, which we have relished among ourselves, both on sabbath-days and in family worship, which we enjoy regularly twice a day. We have finished a translation of the book of Genesis on the passage ; and brother Carey helped me out in passages which I could have made nothing of

without him. So let the goldsmith help the carpenter, and the carpenter the goldsmith, that the work of God be done."

It is interesting to read in this letter that the captain promised to recommend the missionaries to the Danish governor at Serampore; "which," Mr. Thomas adds, "will be no small favour or convenience, if the Company should consider us as trespassers on their ground."

We cannot tarry to record other particulars relative to the voyage. The foregoing extracts will give some idea of the way in which the months passed by. Mr. Thomas did all he could to instruct Mr. Carey in Bengali, and at the end of the voyage the latter wrote, "The more I know of him the more I love him: we maintain the greatest affection for each other; he has completed his translation of the book of Genesis on our passage, at which he laboured indefatigably, so as I think to have hurt his health; but through mercy is now recovered." About the same time he also wrote, "[Mr. Thomas] is a very holy man; but his faithfulness often degenerates into personality: though not to me, for we live in the greatest love." This observation is not unimportant in an estimate of Mr. Thomas's character.

The missionaries left the ship on the 10th of November. Mr. Carey's account of the landing contains interesting evidence of the zeal and success with which Mr. Thomas immediately resumed his labours among the Bengalis. "We came," says he, "in a *pansi* from the ship, and at slack water we lay to at a bazar, or market. Mr. Thomas soon began to discourse with the Hindus, and presently the people all left their merchandise and came under a hovel to hear the gospel, to which they listened with great attention for three hours, and appeared to be much pleased. One

of them prepared us a dinner; a plantain leaf served instead of dishes and plates, and instead of knives and forks we used our fingers as the natives do. When we left them they entreated that we would build us a house, and come and live among them."

On arriving in Calcutta, Mr. Thomas rejoined his wife and daughter, who had arrived safely in the *Earl of Oxford*, and had received many kind attentions from "Mrs. G. U[dney]." Ram Basu was also there waiting for him; but, alas, he had gone back and had been bowing down to idols. This was a heavy affliction to Mr. Thomas; but both he and his colleague saw much reason to pity the backslider, and to hope that his sin was rather the result of ignorance and of the distressing circumstances in which he had been placed, with no Christian friend near him, than of any real apostacy from the truth. Mr. Carey employed him as his teacher in the Bengali language, and soon conceived as strong a regard for him as Mr. Thomas had previously done. Of Parbati and Mohan Chand very favourable accounts were heard, but they were residing at places far remote from Calcutta.

Arriving in Calcutta on the 11th of November, 1793, the entire company, consisting, with Mrs. Thomas and her little girl, of ten individuals, took up their abode there for about three weeks, while they disposed of their "venture," or the goods in which the sum of £150, devoted to the support of the two families during the first year, had been invested. As Mr. Thomas had lived in India before, he was left to make all the arrangements for the united households. But when previously in Calcutta he was alone and his wants were provided for by others; he was moreover constitutionally thoughtless of expenditure and improvident for the future. The goods they had for sale yielded tolerably

favourable returns, but the whole amount was, as we scarcely need to remark, ill-proportioned to the support of so many persons, and required to be husbanded with consummate economy, and even penurious care. The result may easily be guessed. Very shortly so much of the money was expended, that the missionaries saw that they must soon be quite destitute unless they could retrieve their circumstances. At the same time Mr. Thomas, was again harassed with the debts he had incurred. One of his creditors had sent his bond to India, and the dread of arrest once more fell upon him. His situation became most perplexing. Some of his friends suggested that he should extricate himself from his difficulties by practising as a surgeon in Calcutta; but Mr. Carey was anxious to remove to some village where they might reduce their expenses by a mode of life approximating as nearly as possible to that of the natives, and at the same time come into close intercourse with the people for whose spiritual benefit they had come forth, and Mr. Thomas decided to accompany him. They therefore removed to Bandell, near Hughly, about the end of November. Here they had thoughts of buying a house; but they were unable to command the requisite funds. They then deliberated on removing up the river to Nuddea, Cutwa, Gour, or Malda; and they paid a visit to Nuddea, where they spent Sunday, December 22nd. Several of the most learned pandits and Brahmans much wished them to settle there; and as Nuddea is a principal seat of Brahmanical learning, they were inclined to do so, especially as it is the bulwark of Hinduism, which if once carried, they thought all the rest of the country must be laid open to them. But the kind captain of the *Kron Princessa Maria* had promised to apply to some of the Company's officers for waste lands for them to settle upon, and they

resolved to wait till they had tidings of his success. Carey writes: "In the meantime several of Mr. Thomas's friends entreated him to settle at Calcutta, and follow his profession; and some of the most opulent natives offered him their business, and at the same time expressed a desire that we would settle there, and instruct them, especially as there are 200,000 natives or more in this town, besides the suburbs, which are as populous as the environs of London. He was afraid of his creditors, who, if he did no business, would be quite out of patience; yet, determined to go with me if I went up the country." In a few days a situation in the Botanical Gardens was heard of, and Carey applied for it. Though too late to obtain it, he was encouraged to hope that something similar might soon open to him. "This, concurring with other circumstances above mentioned, induced Mr. Thomas to determine upon Calcutta for his residence," and Mr. Carey removed there with him in the beginning of January, 1794. But they now lived separately: Mr. Thomas rented a house in the city, and Mr. Carey took up his abode at Maniktollah, in a garden house which a wealthy native offered him as a retreat until he could decide upon his future course.

During all these movements the missionaries did not lose sight of their noble calling. In Calcutta and its suburbs, in Bandell and the villages near, and at Nuddea, opportunities to preach the gospel had been improved. Nor did Mr. Carey see cause to suspect the integrity and godliness of his companion. He did indeed greatly suspect his prudence, and recorded his opinion that he was "only fit to live at sea," where, with his daily business before him, daily provision would be made for him. But it is right to remark here that many of Mr. Carey's reflections on Mr. Thomas's extravagance, written at

this time, must be attributed to his own ignorance of India, and to his adherence to the theory, which he afterwards abandoned, that a missionary should live like the natives of the country in which he labours. Judging from his experience at Mudnabatty, we think that he also would have failed to make a monthly income of about 125 rupees provide a house and furniture and meet the wants of an English family of five adults, with as many children, in Calcutta.* Besides, Sanscrit and Bengali pandits were employed by the missionaries from the time of their arrival.

About the middle of January, Carey received intelligence of some waste land which might be obtained at Dehatta, eastward of Calcutta, and he determined to remove to it without delay. His share of the money had been left in Mr. Thomas's hands, and he now requested that it might be paid him. We grieve to record, that his companion had already expended the whole of it. This is a most painful fact, and we shall not attempt to palliate it, further than by referring to the perplexities of Mr. Thomas's situation at the time, and to his habitual want of carefulness. It was a heavy blow to his patient and prudent associate, who was thus left without money in a strange land. Still he did not believe that Mr. Thomas had wronged him deliberately, but ascribed his conduct to his inadvertently running into things which were incompatible with a just regard to the claims of others. We rejoice to know that Mr. Thomas speedily confessed his faults to his brother; and we have reason to believe that his mental sorrow on account of

them was of no ordinary character. It is delightful to see that in August of the same year Mr. Carey could allude to this event with a declaration that he was convinced that the wrong done him was "only occasioned by temporal circumstances;" and could add, "From that time to this, the utmost harmony and affection has prevailed between us."

We refer the reader who wishes to know how wondrously God aided Mr. Carey in this day of his distress, to his memoirs. It is our object now to describe the career of his less known companion.

A gracious providence very speedily extricated Mr. Thomas from the perilous circumstances in which he was involving himself in Calcutta. We have already spoken of G. Udney, Esq., of Malda, as one of the gentlemen who contributed to his support during his residence in that place. The misunderstanding which broke up that arrangement had prevented Mr. Thomas from writing to him on his arrival in India; but an event soon occurred at Calcutta which brought about a reconciliation. As Mr. Udney's brother, with his wife, was crossing the Hughly, by night, the boat was overturned and both were drowned. Mrs. Udney, the mother, was bowed down with grief at this calamity, and her health gave way beneath it. Having heard this, Mr. Thomas wrote a letter of condolence to Mr. Udney, and, forgetting all former differences, stated that on hearing of his mother's illness he had almost set off to Malda to visit her, but that business prevented him. To this letter Mr. Udney replied with a very pressing and affectionate invitation, proposing to accommodate him at his expense, &c. The visit was accordingly made; and we extract the following sentences from Mr. Thomas's account of it. "Our first interview," he writes, "was very affecting: partly

* See Periodical Accounts, vol. i. 407. The reader may also refer to vol. ii. 146, where Mr. Marshman writing of the mission family at Serampore, including nineteen persons—nine adults and ten children—in the year 1800, says, "When the greatest frugality was exercised, we found £600 per annum insufficient."

from a tender remembrance of former friendship, and partly from the sad occasion of the present meeting, we were each of us overcome. Many tears fell, and some time elapsed before a word was uttered on either side. We went and mingled our tears with those of his dear mother who lay smarting under the afflicting hand of God, in body and mind: carrying about with her the deep marks of heart-breaking grief. The same morning I directed her to get a word from Christ, by preaching from Canticles viii. 13. I fatigued her body with long walks, hoping thereby to render her mind less capable of grief: and the Lord blessed abundantly the means, the medicines, and the meeting.

"I intended no other than to return to Calcutta; but, during my visit at Malda, Mr. Udney proposed that I should superintend one of his manufactories; and I have acceded to his proposal. It appears to me a great opening for usefulness; as it affords large opportunity of communicating knowledge by schools and stated instruction. Here I shall at length have perhaps five hundred of the natives in employ; and from November till June entirely at leisure to pursue my usual labours. Mr. Carey is offered another of the manufactories; but I have received no answer from him yet. If he accepts it, as I think he will, we shall be within twenty miles of each other. I consider this employment for us and our people as every way becoming and suitable; and I hope it will afford the Society pleasure and satisfaction."

It is most pleasing thus to see that as Mr. Thomas was the means of involving Mr. Carey in very painful difficulties, so he was, in about a month afterwards, the instrument of securing him the offer of a situation which provided him with the means of comfortable subsistence, was well adapted for

missionary labour, and afforded him every facility to prepare himself for that career of remarkable usefulness which he afterwards ran at Serampore and Calcutta. The invitation to Malda reached Mr. Carey on the 1st of March, about twenty-three days after he reached Dehatta, and he immediately accepted it; but could not commence his journey until the 23rd of May. He rejoined Mr. Thomas, at Malda, on the 16th of June, 1794.

Much concern was felt by many of the friends of the Society in England on hearing that their missionaries had thus engaged themselves in the duties of a secular employment. In their circumstances, however, it cannot be doubted that they acted rightly; and the goodness of God was wonderfully manifested in thus providing for them. Had they not obtained the means of support by engaging themselves in Mr. Udney's service, it is hard to say how they could have subsisted. This will appear by the following extract from a letter written by Mr. Fuller to the Rev. A. Maclean. He says, "In the autumn of 1794, we sent out goods, as we supposed, to the amount of £145; but, by a strange oversight, the cask containing them lay at a warehouse in London till April, 1796. We then discovered that it was not gone, and sent it the next month. Now, if our brethren had not been provided for another way, such an oversight might have been very serious in its consequences." The only remittance previously sent to the missionaries was the sum of £50, so that, from the date of their arrival in India, in November, 1793, to the autumn of 1796, only the sum of £200 of the Society's money was available for their support. They could not possibly have subsisted upon this. As it was, being provided for by their engagement with Mr. Udney, both wrote home in July and August, 1794, releasing the

Society from all further charge on their account, but expressing their determination to maintain as close a connection with them, as if still dependent upon them for support.

The indigo factory of which Mr. Thomas took charge, was situated at Moypaldiggy, some fifty miles to the north of Malda. Mr. Carey settled at Mudnabatty, about seventeen or eighteen miles to the south-west of his colleague's station. The two families were thus able to have frequent communion with each other, and their fellowship was both profitable and delightful. In the illness and bereavement which Mr. Carey sustained in September, 1794, Mr. Thomas's medical attentions and affectionate sympathy were especially valuable, and the reader of Dr. Carey's memoirs will meet with numerous records in his journal of the spiritual refreshment which he then and afterwards derived from conversation with him. At an early period in their residence at the manufactories, they came to an agreement "to spend the Tuesday morning of every week in joint though separate prayer to God for a blessing on the mission." Thus did these good men strengthen each other's hands.

In October, Mr. Thomas accompanied Mr. Carey on an excursion up the river, partly designed for the benefit of Mr. Carey's health, and partly in quest of an eligible spot for an indigo factory, as Mr. Udney was desirous of placing Mr. Carey in a more healthy situation than Mudnabatty proved to be. Thomas and Carey moreover hoped to secure a new site for missionary operations. They intended to proceed to "the mountains which part Bengal from Bootan or Thibet;" but the season for travelling by water was too far advanced, and they returned to Moypaldiggy after an absence of ten days. On this journey they found favourable opportunities of proclaiming the glad

tidings of salvation through Jesus Christ.

For some time after entering upon their new occupations the brethren had much to do in the erection of buildings, and in other matters of worldly business, so that they could not labour among the natives as much as they desired. About the middle of 1795, Mr. Thomas's family was visited by severe illness. But the missionaries were not negligent of their work. Mr. Carey was laborious in his endeavours to obtain a mastery of the colloquial and written Bengali, and Mr. Thomas found frequent opportunities for preaching with great freedom and acceptance to large companies of people. The translation of the scriptures also went on, in which work Mr. Thomas undertook the gospel by Luke and the Acts of the Apostles. Of this work he wrote to Mr. Pearce: "This great but not noisy part of our labours, I have set my whole heart upon. Much of the holy scriptures is already intelligible to the inhabitants of this country. Oh, that the light may not go out." For the work of translating the scriptures, Mr. Carey possessed extraordinary ability, which his companion very quickly discovered, and the translation was soon altogether resigned to him. Mr. Thomas was also engaged in studying the Sanscrit language. His pandit, Padma Lochan, a native of Nuddea, who taught him Sanscrit before his return to England in 1792, was not unaffected by his appeals, but was "quite silent, when asked, What think you of Christ?" In the letter to Mr. Pearce before quoted from, his master writes of him, "My pandit asks questions, sheds tears, and requires parts of the scriptures from us."

In the same letter Mr. Thomas refers to the very great dejection of spirits from which he suffered about the close of 1795, and which greatly hindered

him. No sooner had he recovered from this, in the beginning of 1796, than he began to labour with the utmost zeal, and had much encouragement to look for success. Thus he tells Mr. Pearce, "I, who but a little while ago feared to stand up and speak to the natives, now long to be thus employed, and say, 'I will speak that I may be refreshed;' and instead of preaching as out of a pump, I speak of the overflowings of my heart; and my congregation increases. . . . On the Lord's day we see the natives coming across the fields from all parts to hear the word of God," &c. As a medical man, Mr. Thomas was of unspeakable value to the poor people around him. His ear was always ready to listen to their tales of suffering, and his heart as ready to bleed for them; while his efforts for their bodily good were attended by a large blessing. Let the following sentences from one of his letters testify to the tenderness of his sympathy. He says, "*Do not* send men of *any* compassion here, for you will break their hearts. *Do* send men *full* of compassion here, where many perish with cold, many for lack of bread, and millions 'for lack of knowledge.' This country abounds with misery . . . In England the poor receive the benefit of the gospel, in being fed and clothed by those who know not by what they are moved. For when the gospel is generally acknowledged in a land, it puts some to fear, and others to shame; so that, to relieve their own smart, they provide for the poor:—but here,—oh, miserable sight!—I have found the path-way stopped up by sick and wounded people, perishing with hunger, and that in a populous neighbourhood, where numbers pass by, some singing, others talking, but none showing mercy; as though they were *dying weeds* not *dying men*. There is such a sweetness and blessedness in relieving the miserable, especially to those who have been ac-

customed to feel distresses of their own, that I wonder at any man's denying himself this pleasure who is able to give. What a luxury it is (and my eyes are full of sweet tears while I write it) to see poor helpless creatures who come to your door; despair half fills the countenances, and their bodies seem half dead—relieve them—and oh, behold their dead bodies spring into motion; down to the earth they fall in a moment, overjoyed with your small donation—again they look at you with tears of joy, and then look in their hands again for fear it should all be a dream. I say this is luxury, and the most luxurious pleasure I have tasted here, except only the exceeding riches of the grace of God to us in Christ Jesus; who, though he was rich, for our sakes became poor. O blessed Jesus!"—Did our space allow, we might quote from his letters other striking examples both of his compassion and success in alleviating misery.

We must now speak of the formation of the first baptist church in India. It was projected in June 1795; and Mr. Carey was about to visit Moypaldiggy on the 15th of that month, for the purpose of forming it. Circumstances prevented this, and it was on the first of November that the church was founded. The members were but four in number. Mr. Thomas records, "Mr. Carey preached a baptismal sermon in the afternoon at Mudnabatty. Mr. Long, [who was baptized by Mr. Thomas during his previous residence in India,] Mrs. Thomas, myself, my daughter, a Mr. Rebello, Mr. Carey's children Felix and William, and my Portuguese boy, Andrew, were hearers—about forty natives were spectators—the text, 'Wisdom is justified of her children;' after which I addressed the natives at the water-side. Mr. S. Powell [who accompanied Mrs. Thomas in the *Oxford* from England, and who had since been

brought to Christ by Mr. Thomas's faithful exhortations], was baptized by Mr. Carey, the usual words pronounced both in English and Bengali. I then farther explained the nature of the ordinance to the natives; after which we, *viz.* brother Carey, myself, Powell, and Long, signified our desire to enter into a church state, and gave each other the right hand of fellowship. We then partook of the Lord's supper, administered by brother Carey." Surely Bengal has witnessed triumphs of divine grace since that day. Much cause as we have to mourn over the weakness and leanness of the churches of the baptist denomination, as well as of all others, we can yet say with gratitude, that the little one has become a thousand! About the same time they were cheered by receiving a letter from Dinagopore signed by five Hindus, who had never seen them, but had heard of the gospel through Mohan Chand, before the arrival of Mr. Carey in India. A copy of this letter may be interesting to the reader.

It is as follows:—"Three years ago, Mohan Chandra, Brahman, came to Dinagopore, and we then heard a little about the gospel of God. At that time he also promised to send us seven or eight chapters of the Bengali translation thereof. After this we sent to his house for the same, but did not obtain it. Now the Brahman is here again. Many people have heard the unparalleled words; but the promised translation we have not obtained, and he does not wish to stay here longer. On this account we write to you, that you would show favour to us sinners, and send us a few chapters of the translation, and also that you would order the Brahman to stay with us a few days longer, that he may make the way of the gospel plainer to our apprehensions, that we may cast off all our old idolatrous and evil customs.

"We are servants, and if we should

leave our services to visit you, we should have nothing to eat. Should the brahman stay with you a little time, we will after that send to fetch him for a few days, if you will give us leave; and then we will hear again from his mouth, and will come with him to hear the word from you—the word of faith—the manner of prayer—the joyful news from heaven; and having heard it be blessed. This is our desire—this grant."

This interesting document was dated *Kartik* 15th, 1202, corresponding with the end of October, 1795. It must have been as cold water to the thirsty souls of the missionaries. Like other letters of the kind, it does not seem to have been followed by any satisfactory intelligence of conversions, but it served to keep alive hope, and to stimulate effort, until the Lord was pleased to grant his servants more certain assurances of his blessing upon their labours.

A letter written by Mr. Thomas in January, 1796, will show his love for his colleague, and illustrate the circumstances of the mission at this time. He says to Mr. Fuller, "You see in Mr. Carey and myself some differences in taste, manners, &c. and there are many differences between us which you do not see. Do not be alarmed, for our very noses are not alike, but our hearts are one: we may differ in faces but not in hearts. One heart, one soul, one Lord, one faith, one baptism. There may be one Lord, one faith, and two baptisms; but this is like a house on fire at one corner. I admire the grace of God, for knitting together different people like brother Carey and myself; for we never differ but we agree to differ, and in things respecting which it is no matter whether we differ or not. We often fall into each other's opinions, [are] always delighted to see each other, and we love each other fervently. This information, though you have had it

before, I consider far from uninteresting.

"We often lay our heads together, and form large plans, for all we produce such little executions, but we have difficulties you know nothing of. Sore troubles; implacable enemies; jealous eyes over us; and a variety of opinions formed on our conduct and designs. Some think we intend at bottom to turn this part of the world upside down, as missionaries; others think we have quite forsaken the mission, and gone after filthy lucre, in the way of Balaam: some think us wise, others think us foolish; some sober, others mad: and all these contrary opinions have their use, perhaps. On this paragraph I could fill a ream of paper.

"I will tell you of one of our difficulties. The people hereabouts speak a mixed language, part Persian, part Bengali, and part Hindustani or the Moor language; so that we do not understand them nor they us, half so well as though we were nearer Calcutta; but wherever we meet with brahmans, the case is different. The majority of the people here are not Hindus, but Muhammadans."

About this time the British residents in India were required to enter into covenant with the government, giving two securities each for the due performance of their engagements, and on this condition receiving certificates of permission to remain in the country for a specified period. Had the missionaries not engaged themselves as managers of indigo factories, it is not improbable that they would now have been driven from India on account of this regulation. As it was, Messrs. Udney and Carey became securities for Mr. Thomas, Messrs. Udney and Creighton for Mr.

Carey, and Messrs. Thomas and Carey for Mr. Powell, who was assisting the former in the works at Moypaldiggy. Here was another striking manifestation of God's kind providence in making room for his servants, that they might dwell in the land.

Debt was still a heavy burden to Mr. Thomas. In January of this year he says that but for his engagement at Moypaldiggy, he would probably have been imprisoned: adding in a very characteristic manner, "I praise God I am out of jail; and I should have praised him more, perhaps, if I had been in it." The engagement with Mr. Udney ensured a monthly salary, and also a commission upon all the indigo made; and Mr. Thomas thought it probable that the profits of a good year would enable him to pay all his debts, besides leaving much for the printing of the scriptures in Bengali and other missionary purposes. The year 1795, however, proved a very unsuccessful one; nearly all the indigo being drowned by a flood.

Towards the close of 1796, we find the following estimate of Mr. Thomas by his invaluable colleague. "Mr. Thomas is a man of great closet piety, and has lately preached much amongst the natives. I have great hope of some people there. Mr. Thomas is very compassionate to the poor, and in instructing those who are inquiring he is indefatigable: he has excellent aptness for that work, being perhaps one of the most affectionate and close exhorters to genuine godliness and a close walk with God, that can be thought of."

With this testimony we must close our present paper.

REMINISCENCES OF THE LATE REV. FRANCIS AUGUSTUS COX, D.D., LL.D.

IN the absence of such a biographical account of this venerated servant of Christ as would be satisfactory to the public, some pleasure may perhaps be given by a few extemporaneous sentences from one who was recommended by him as his successor in his first pastoral charge, above forty years ago, and who has enjoyed his friendship ever since.

Rather more than seventy years back, in the spring of 1783, the birth of their only son gladdened the hearts of his parents, at Leighton Buzzard in Bedfordshire. From his grandfather, who was long a respected member of the baptist church in that town, he inherited considerable property. At a very early age, he became sensible of the value of religion, and engaged in religious exercises with some of his youthful associates. He was only sixteen, we believe, when he was admitted to the college at Bristol, then under the superintendence of Dr. Ryland. On the completion of his studies there he went to Edinburgh, and at the expiration of the regular course in that university he took his degree of master of arts.

Clipstone in Northamptonshire was his first ministerial station. This large village, eleven miles from Northampton, eleven from Kettering, and nineteen from Leicester, was at that time the residence of many prosperous farmers and graziers, and Mr. Fuller was accustomed to speak of the baptist residents as a singularly intelligent people. The ordination services were conducted, on the 4th of April, 1804, in a manner corresponding with the high hopes that were entertained respecting the results of the union. Mr. Sutcliff of Olney addressed the young minister from the sentence, "Preach the word; be instant

in season, out of season; reprove, rebuke, exhort, with all long-suffering and doctrine." Mr. Fuller of Kettering preached to the church from the language of our Lord, "A new commandment I give unto you, that ye love one another; as I have loved you, that ye also love one another." In the evening Mr. Hall, then of Cambridge, delivered a discourse from the impressive prayer of Solomon, "And now, O God of Israel, let thy word, I pray thee, be verified, which thou spakest unto thy servant David my father." Messrs. Wake of Leighton, Keely of Northampton, and Cave of Leicester were engaged in the other exercises of this auspicious day. Thus, at the outset of his public life, our deceased friend was brought into connection with men of the highest eminence; and being located where his opportunities of associating with them were frequent, his habits of thought were greatly influenced by theirs, and he underwent a kind of tuition in practical business which was invaluable. To those who knew him and them, the results of his personal intercourse with some of these men were perceptible to the end of his days.

In the first two years of his pastorate at Clipstone he baptized fifty-six persons. The increase of the congregation called for the erection of a larger chapel, and everything went on pleasantly. After some years of usefulness, however, it was thought desirable that he should occupy a post of greater prominence; and when Mr. Hall had resigned his charge at Cambridge, Mr. Cox occupied the pulpit of the baptist church there twelve months. This had been a temporary arrangement, and at the expiration of the term it was not renewed. Mr. Cox then returned to Clipstone;

but not feeling at home there, he spent some months at the house of his father-in-law, Jonathan King, Esq. of Watford, and visited several of the principal churches of the baptist denomination which happened to be vacant. At length his steps were directed to Hackney, where a small church existed, which had been formerly under the care of Mr. Rance, but was now without an under shepherd. It met in Shore Place, and in a building which has since been removed recognition services took place on the 3rd of October, 1811, in which Mr. Newman of Stepney, Mr. Hughes of Battersea, Mr. Collison of Hackney, and some others united. It was not long, however, before the commodious structure in Mare Street was erected for the increasing congregation, and everything was placed on a new footing. Numerous additions were made to the church year after year, and a foundation was laid for that harmonious and efficient co-operation for which the church at Hackney has long been distinguished.

Natural disposition united with his Northamptonshire training to lead him when once settled in London, the centre of all business, to take an active part in philanthropic enterprises, and in the management of religious institutions. He had indeed begun to do so before he came to town. In 1809, he and others commenced the Baptist Magazine. He was one of the original proprietors who advanced the requisite capital. An essay from his pen appeared in the first number. He was a frequent contributor. At a time when it was conducted by several editors he was of the number. When it was determined to place it under the control of one individual, he was one of the sub-committee who selected the present editor and requested him to undertake the charge. The year after he settled at Hackney his name appeared in a list of the Committee of the Baptist Missionary Society ;

or rather of additions recently made to that Committee. It had been the opinion of Mr. Fuller that it was best that the management of that society should be in the hands of a very few. The missionaries in India had written to suggest the desirableness of enlarging the number. Some names they specified, and some were left wholly to the choice of those who already held the reins. This was privately agreed to, and the fact was made known to the individuals elected, but not to the public. Mr. Fuller's notions on such subjects were different from those which now prevail. One of the new men took the liberty to say to him, "As we are now members of the Committee, it would be well perhaps to mention the fact in the Periodical Accounts, that the friends of the society may know it ;" but his reply was, "I shall mention it to our brethren in India when I write, who will refer to it in correspondence which will be published here, and thus it will come out." In 1812, however, a list of new members of the Committee was published, and Mr. Cox's name was included.

In 1814, the Baptist Society for Promoting the Gospel in Ireland was formed. Mr. Cox advocated it warmly, and accepted the secretaryship of a ladies' auxiliary. Henceforward he took part in almost every society connected with the baptist denomination, and with many of a more general character. For three years, the usual term of service, he was Secretary to "the General Body of Dissenting Ministers of the Three Denominations residing in and near London and Westminster." It would indeed be difficult to enumerate all the secretaryships which at different times he sustained, or all the societies, existing and extinct, in which he took an active part. He was ready for every good work of the kind. Two things especially adapted him for public busi-

ness, and conduced to his prominence. One was his habitual good temper : an important quality for a committee-man. It was a rare thing for him either to give or to take offence. Another was his talent as a public speaker. Being ready, fluent, discreet, and attractive, when an impression was to be made he was an ally whom it was always desirable to secure. The writer has sometimes said of him playfully, in his presence, that if he were called out of bed at any hour of the night and required to make a speech on any subject whatever, he would do it, and it would be a respectable speech. His ability in this way, combined with his kind willingness to aid every good undertaking, caused him to be sought for by the projectors of religious enterprises and the managers of charitable institutions, out of our own circle as well as in it. Esteemed and trusted as he was by those who knew him thoroughly, for qualities which cannot be ascertained at first sight, he was also accustomed to make a favourable impression upon strangers. His appearance was prepossessing, and his manners were always gentlemanly and bland. In the earlier part of life he was tall, thin, and graceful ; but as he increased in years, his form became portly, the remains of his dark curly hair became perfectly white, and his whole aspect was that of a fine old man.

Mr. Cox was one of the projectors and founders of the London University. It was with a few dissenting ministers that this institution originated. They consulted Henry Brougham, at a time which preceded his elevation to the woolsack, when he was disposed to co-operate with dissenters, and he introduced them to some of his political friends. The plan was adopted and carried into effect by the political gentlemen with whom they were associated ; but it was determined that no minister of religion should be on the council.

Our deceased friend became librarian, but did not retain the office long. Lord Brougham was made rector of the University of Glasgow, and he then procured for Mr. Cox, with whom he had acted in the London institution, the degree of LL.D. Waterville added the title of D.D. while he was in America.

His earliest publication, we believe, was a sermon on the Value of Christian Knowledge, which issued from the press in 1805. Soon after his arrival in London, he was appointed to preach at "the monthly meeting of ministers," then held, a sermon on Apostacy : this was also printed at the request of his hearers. In 1815, an octavo volume on the Life and Times of Melancthon followed, and soon afterwards another on Female Scripture Biography, which has recently been reprinted. In 1824, he published a vindication of the sentiments and practice of the baptists, against attacks which had been made upon them by doctors Dwight, Ewing, and Wardlaw. In 1836, he published, in conjunction with Dr. Hoby, a Narrative of the journey in America which they had performed the previous year at the request of the Baptist Union. Many other pieces of various sizes have proceeded at various times from his pen ; but his principal work was the History of the first fifty years of the Baptist Missionary Society, which he produced in 1842, the year in which the Jubilee of that institution was celebrated.

Dr. Cox might with propriety be called a prosperous man. He was successful in his most important undertakings, beloved by his intimate connections, and honoured in general society. Many have wished that they had possessed his advantages, and some have regarded his position with envy. It would be a great mistake, however, to suppose that Dr. Cox was an exception

to the general rule that whom the Lord loveth he chasteneth. He has had his full share of trouble in connection with his enjoyments. More than once he suffered pecuniary losses; and in his domestic circumstances there has often been much to exercise his faith and resignation. Death has frequently looked in at his windows, and disturbed the serenity of the inmates with his ghastly countenance long before he carried away his victim. Dr. Cox's first wife was one of the loveliest of women, and there seemed to be nothing wanting to render their home a complete paradise; but soon after their marriage she suffered greatly from bodily indisposition, and while she was yet young, an illness of very distressing character left him a widower with a motherless son and daughter. His second wife was well adapted to supply the place of the first, and was permitted to remain with him seventeen years; but during the last seven, an incurable and painful malady was preying upon her constitution, and depriving her and her husband of repose. His two daughters and two of his sons he followed at different times to the family vault; one of them, a promising young man, while pursuing a course of theological study at Stepney became consumptive and died. The memoir which his father wrote, and which was published in this magazine in February, 1842, indicates the parental anguish which this bereavement occasioned. All was not bright either with regard to the survivors: in some of them there were perceptible tendencies to the same disease, rendering desirable a warmer climate; and though that was not the case with all, yet so it was, from one cause or other, that the father of seven children had not one of them at hand to cheer him in his last days. Of his three surviving sons there is not one in Europe. His own health was generally good; yet ten

or twelve years ago, he endured great pain for some months which was only removed by a severe surgical operation, and for some time preceding his decease his bodily sufferings have been acute. Half a year ago the writer perceived with regret that the habitual vivacity of his friend was greatly lessened, and that his physical energies were declining. Pains in the region of the stomach of a peculiar character, which medical skill could not remove, and the cause of which was enveloped in mystery, combined with a total inability to take food, undermined his constitutional vigour, and were terminated only by that event which separated him from all earthly distresses and comforts on the morning of the 5th of September. A *post mortem* examination on the following day showed that the cause of his sufferings was a large internal cancer.

In reviewing the whole course of his revered friend, the writer has been most impressed with its eminent consistency. He has known him as a young man, a middle-aged man, and an old man, but he has always been the *same* man. There has been no waywardness of temper, or change of aim, but a steady perseverance in the path in which he first set out. There has not even been any variation of sentiment. His theological system has been to the last precisely the same as in the beginning. On questions respecting which good men differ, the side which he took in 1853, is precisely the side which he would have taken in the earliest years of his public career. His character has been uniform, and his reputation unspotted.

Yet there has been perceptible improvement. His preaching has been in the latter half of life more richly imbued with evangelical truth than in the former, and more decidedly spiritual. The great doctrines of the gospel he held firmly at the beginning, but of late

years he has brought them forward more fully, more experimentally and with greater simplicity. The exuberance of ornament with which his early productions were chargeable has long since disappeared. He never was a mere rhetorician, but there has been no

danger of late of his being mistaken for one. He has been in appearance, as well as in reality, a serious, earnest, sober-minded man of God. His excellences were matured; and he came to his grave "in a full age, like as a shock of corn cometh in in his season."

RECOVERY OF TRUTH LONG LOST FROM 2 CHRONICLES XXII. 2.

BY MR. JOHN FREEMAN.

WHILE numerous communications to the Baptist Magazine conduce to the pleasure and profit of its readers, the writer of this paper, having intermeddled with knowledge derivable from the collation of manuscripts and from other sources, has thought it desirable to use his acquired facts and principles for the erection of a useful fabric. Whether Paul accounted the Romans Greeks or barbarians, he regarded himself their debtor. "I am," says he, "a debtor both to the Greeks and to the barbarians, both to the learned and to the unlearned." Thus, though the ages of barbarism have passed away in Europe, the acknowledgment of a debt to all existing parties has apostolical authority.

Biblical criticism, wisely managed, has been of great service to the Christian world. But, in addition to what the term biblical criticism usually comprises, the doctrine of causes, brought to bear on various readings, is always useful. Nay, there are some classes of causes which will solve difficulties otherwise insurmountable. Physicians say, "The cause of a disease being discovered, the cure is half wrought." But, in the said classes of causes, the discovery of the cause is the cure itself. For error, traced to its source, brings us to a line of demarcation, on one side of which we behold error as such, while, on the other side, truth presents herself

in all the loveliness of her original beauty and native simplicity.

In 2 Chron. xxii. 2 what we shall find to have been the genuine record of the years of Ahaziah's age on his accession to the throne of Judah has given scope for a degeneracy which it is the writer's object to correct.

To correct one passage by another is a *harmonizing process* which will remove error, if 2 Chron. xxii. 2 be corrected by 2 Kings viii. 26, but which will *double* the amount of error, if 2 Kings viii. 26 be made to agree with 2 Chron. xxii. 2. Thus the discovery of the *cause* of error is of essential importance in showing which of these passages ought to be assimilated to the other. And though the complicated cause, to be adduced on the present occasion, has not in itself alone all the overwhelming force of some other causes, yet what is wanting to *make* it overwhelming will also be adduced.

The Hebrew mode of announcing an age is not to be here overlooked. If, on Jacob's having been introduced to Pharaoh, the French idiom had been used, the monarch would have said, "What age have you?" and the patriarch's reply would have been, "I have a hundred and thirty years." But Jacob spoke not thus. Like his grandfather Abraham he had sought the heavenly Jerusalem spoken of in Heb. xi. 10, and there called "the city that

hath the foundations." Jacob, therefore, having had "no continuing city" here, and living such a pilgrim's life for the sake of a better assemblage of mansions, answered as one of those who "confessed that they were strangers and pilgrims on the earth."

Under these circumstances the king of Egypt received from Jacob the following answer: "The days of the years of my pilgrimage are a hundred and thirty years: few and evil have the days of the years of my life been, and have not been commensurate with the days of the years of the life of my fathers in the days of their pilgrimage."

At this early period the Hebrew for "sons of Asshur" meant "descendants of Asshur." But, as time advanced, the word Asshur, by a transition of thought, began to mean Assyria or Asshur's territory. And inasmuch as the Hebrew for sons, as connected with Asshur, underwent a corresponding change, the phrase "*Sons of Asshur*" acquired the meaning of "*Possessors of Assyria*." In this sense we behold the phrase used in Ezek. xxiii. 23, where, in the Hebrew, Assyrians are spoken of as "Sons of Asshur," and Babylonians as "Sons of Babel," which Hebrew word Babel, not being a man's name, serves to decide the signification of "Sons of Asshur," while it shows that the Hebrew for "Sons of Babel" must signify "Possessors of Babylon."

Under such circumstances scope was given for the Hebrews using their word for son with a like meaning in other connections. Thus in Deut. iii. 18 the Hebrew literally rendered "*all sons of courage*" signifies "*all possessors of courage*," or, as the phrase is expressed in our English bible, "all that are meet for the war."

With such a signification of the Hebrew for son, something like the French idiom was adopted in expressing a king's age at his accession to the

throne. Thus in 2 Kings viii. 26, where Ahaziah's age is rightly given in Hebrew, the literal English of that Hebrew is,

"Ahaziah was a possessor of twenty and two years on his becoming king; and he was king one year in Jerusalem."

Exactly such too, as investigation will show, was the Hebrew of 2 Chron. xxii. 2, which, in a freer translation, may be thus expressed:

"Twenty-two years old was Ahaziah when he began to reign; and he reigned one year in Jerusalem."

With what facility two letters may escape from the mind in the few seconds that elapse between reading a passage and recording it, may be seen where *departide* has become *deparde* in a manuscript of Wickliff's Bible, which manuscript designated *Bib. Reg.* 1 C. VIII is at the British Museum.

With *de* meaning *asunder*, and *partide* having the pronunciation and signification of our word *parted*, that manuscript has in Gen. xv. 10, the assertion, "He departide not the* briddis," it being thus intended to be said of Abraham, "He divided not the birds." In the former part of the verse, however, where *tho* in *those* means *them*, and where reference is made to what Wickliff calls "a cow," "a goet," and "a ram," it is said with respect to Abraham, "Which took alle these thingis and deparde tho by the myddis," *deparde* being no allowable abridgment, but being intended for *departide* as written in another part of the same verse, and the meaning being, "Who took all these things, and divided them in the midst." Thus the obvious fact is, that some transcriber having intrusted to his mind

* By Wickliff and the Lollards who transcribed his writings, this word *the* was expressed by two letters, the first of which, sounded *th*, was called *thet*, and somewhat resembled our *y*. Thus *y* is now that's representative where a printed *y* with *e* over it is put for *the*.

more than it could conveniently hold in safe custody, two letters escaped in the interval between his reading what he had to write, and his recording what he had read.

By just the same omissive process from inefficient mental custody, the letters *shin* and *resh*, (sounded *shr* by the Arabs of the desert,) escaped from the middle of the Hebrew for twenty, as originally found in 2 Chron. xxii. 2; and thus, in that verse, the Hebrew became what may be thus literally translated:

"Ahaziah was a possessor of violence * and two years on his becoming king; and he was king one year in Jerusalem."

In this state it was impossible for the said degenerate Hebrew to remain. For to any transcriber who thought as well as wrote, it must have been obvious that the Hebrew for violence was a fragment of some number. Nor was it likely for twenty to be thought of, as the fragment had not the chasm it would have had, if the cause of the omission of *shin* and *resh* had been the extinctive process destroying legibility without destroying space. Thus the greatest of all probabilities was that inasmuch as the Hebrew for violence was precisely the latter half of the Hebrew for forty, the whole of the Hebrew for forty was what was original and correct.

Thus while, in Bib. Reg. 1 C. VIII, we behold in fresher ink *ti* and a *caret* giving us, by the restorative process, Wickliff's word "departide;" we have, on the other hand, a specimen of the misrestorative process when the Hebrew for violence was converted into the Hebrew for forty, and so produced in 2 Chron. xxii. 2 degenerate Hebrew thus literally rendered:

"Ahaziah was a possessor of forty and two years on his becoming king; and he was king one year in Jerusalem."

Thus, for the last fifteen centuries, and both in the Hebrew Bible, and in the Latin Vulgate, 2 Chron. xxii. 2 has contradicted 2 Kings viii. 26. Yea, even now, in our English authorized version, and in bibles all over the world, and in various languages, 2 Chron. xxii. 2 not only contradicts 2 Kings viii. 26, but makes it out that Ahaziah was born two years before his father.

According to 2 Kings viii. 16, Jehoram, Ahaziah's father, began to reign in the fifth year of Joram, king of Israel; while, on reading to the twenty-fifth verse, we find that Ahaziah began to reign in the twelfth year of Joram, giving us to understand that Jehoram was king of Judah in eight* of the years of the reign of Joram king of Israel. This period is called eight years when we read concerning Ahaziah's father, both in 2 Kings viii. 17, and in 2 Chron. xxi. 20, "Thirty and two years old was he when he began to reign; and he reigned eight years in Jerusalem." Thus Jehoram was forty years old at his death, making it impossible that Ahaziah his son should then begin to reign at the age of forty-two years, as stated in 2 Chron. xxii. 2.

By ascending, therefore, from effects to causes, and by corroborating the conclusion thus arrived at, by the scripture statements just adduced in reference to Jehoram, we ascertain that the Hebrew originally existing in 2 Chron. xxii. 2, was that which may be thus translated:

"Twenty-two years old was Ahaziah

* In the eleventh and twelfth years of Joram, king of Israel, Ahaziah's father Jehoram, was an afflicted king, which affliction terminated in death the latter of these two years, as intimated in 2 Chron. xxi. 19. Thus, though Ahaziah became king in the said twelfth year, his officiating as king for his father is called in 2 Kings ix. 29 his beginning to reign in the eleventh year of Joram.

* See Is. xi. 15, where the Hebrew literally rendered "His wind of violence" means "His mighty wind."

when he began to reign ; and he reigned one year in Jerusalem."

Inasmuch too as this statement perfectly coincides not only with the Hebrew of 2 Kings viii. 26, but also with the Greek translation of that Hebrew, as given in the Septuagint, we find that we have happily recovered truth long lost from 2 Chron. xxii. 2, which truth, even to a letter, as far as Hebrew is concerned, is that which has been safely preserved in 2 Kings viii. 26, to this day.

As, therefore, a man deaf with one ear has reason to bless God for having given him two ears ; and as a man blind with one eye is convinced that without the other the darkness of the dead in their sepulchres would perpetually surround him ; so, when scripture is compared with scripture, we see how greatly we are indebted to divine wisdom and goodness for giving us line upon line, and precept upon precept.

Maryland Point, Stratford, Essex.

SALT-PANS.

In the autumn of the year 1823, Dr. Chalmers was removed from the pulpit of St. John's in Glasgow to the chair of Moral Philosophy in St. Andrews. On his way to St. Andrews, he paid a visit to Dairsie-moor. Saunders and Robert Edie accompanied him to a neighbouring village, and, as they went along, were expressing freely their views as to his removal.

"I don't think," said Saunders, "that you should give up preaching for teaching."

"Let me ask you a question, Saunders," rejoined the Doctor ; "does the man who salts a pig, or the man who makes the salt which will salt many pigs, do the greatest service ?"

"The man who makes the salt," to be sure."

"Well, I have all this time been salting the pig, and now I'm going to make the salt."

"Then the sooner you're in the salt-pans, Sir, the better."—*The Missionary of Kilmany.*

RED SPOTS IN WOOLLEN CLOTH.

THE manufacture of woollen goods requires great care in the selection of the material. A practised eye alone detects those defects or qualities, which guide the stapler in assorting his fleeces, and a mistake at the commencement is often followed by bad results at the close ; not unlike errors indulged in youth which grow into the sin that "more easily besets" the man in his future life. The "gray fibres" interspersed in coarse wools sometimes escape detection by all parties, until a

far advanced stage of the manufacture, when they re-appear as red spots on the cloth, injuring the colours, and marring its value after the mistake is irremediable, and the disappointment which they then cause might remind the artizan of the solemn words spoken by Moses to the Israelites, "Be sure thy sin will find thee out." A process and a time will come by which and when the red spots on the web of many lives will come up, irremediably and for ever destroying their character and their

happiness. "Nothing is secret that shall not be made manifest," Luke viii. 17, and hence the solemn necessity resting on all men to accept and follow the injunction, "Be diligent that ye may be found of Him in peace without spot, and blameless." 2 Peter iii. 14.—*Troup's Art and Faith.*

THE FINAL VINDICATION.

WHEN fully acquitted and adjudged to eternal life on the ground of the finished work of Christ, their interest in which has been proved by "their work of faith and labour of love," they shall at once and for ever be freed too from all the opprobrium which has been cast on them by ignorant and malignant men. The sentence of the last day shall wipe off all such reproaches. The world's fools shall appear truly wise,—the objects of their contempt, the truly "excellent ones;" and the infamy with which it was attempted to brand them, shall prove the source of "shame and everlasting contempt" to their calumniators, world without end. Then may be given forth the challenge and the defiance, "Who shall lay anything to the charge of God's chosen ones? Who is he that condemneth?" Then shall be fulfilled what is written in the prophets, "No weapon that is formed against thee shall prosper: and every tongue that riseth up against thee in judgment thou shalt condemn. This is the heritage of the servants of the Lord, and their righteousness is of me,"—or rather, This is the chartered right which I have secured them, "saith the Lord."—*Dr. John Brown on "The Dead in Christ."*

THE TRIUMPHANT CHRISTIAN.

WRITTEN BY THE LATE REV. DR. COX IN 1805.

Soon the night will pass away—
I shall reign in endless day;
Soon, oh happy thought! appear
With the saints in glory there.

Sins and sorrows, doubts and fears,
Pains, temptations, groans, and tears,
Then no more,—my soul shall raise
Never ceasing songs of praise.

Praise to Him who died for me,
Shed his blood on Calvary,
Burst the bars of death, then rose
Victor over all his foes!

Though by stormy winds I'm tost,
I a heavenly mansion boast;
Soon shall reach fair Canaan's shore
Where the tempests howl no more.

REVIEWS.

Sacred Symbolology ; or, an Inquiry into the Principles of Interpretation of the Prophetic Symbols. With Explanatory Observations on the Symbolic Figures and Exhibitions of the Sacred Scriptures generally. By JOHN MILLS. Edinburgh: Johnstone and Hunter. London: R. Theobald. 1853. 8vo. pp. 296.

It is evident that years of labour have been expended in the preparation of this treatise. The writer has read much and thought much on the topics to which it relates, and has produced a work more scientific, and better adapted to assist the researches of inquirers than any other book on the Symbols of Scripture with which we are acquainted. Having said this, we must add that we are not prepared to acquiesce in all that he advances. In some cases we are not quite certain that we understand him, and in others we have not derived conviction from his arguments. It would not, however, be dealing justly with the learned author, or yielding due homage to the paramount interests of truth, to pen hastily a series of objections and doubts relating to details, and send them into circulation under the name of a review. The volume deserves to be considered as well as read. It is on a subject of great difficulty and of equal importance. If it does not meet our wishes in every particular, it approximates too nearly to a satisfactory performance to be treated with levity.

Mr. Mills maintains the sound principle, as we deem it, that no true canon of interpretation for the imagery of the bible can be obtained from any other source than its own pages. "Some modern writers have taught that an

acquaintance with ancient pagan hieroglyphics and Egyptian mythology is necessary, and that these furnish a key which will unlock every mystery. But, while our author admits that some aid may be derived from acquaintance with the symbology of pagan antiquity, in so far as it may be found to accord with the laws of nature, and constitution of the world, he yet maintains that the arbitrary uses that were made of them, and the differences in the systems to which they were attached, render them unsafe guides. He observes that "Proofs in abundance of the fanciful and changeable character of the symbols of antiquity may be found in Bishop Warburton's works, in Bryant's *Ancient Mythology*, and other writings of kindred character;" that "from the bible alone the true principles of symbolic interpretation may be satisfactorily established; and that by a more intimate acquaintance with those sacred writings, much greater light may yet be thrown on that important subject."

Another of the leading principles of the work before us, we are happy to say, is this: that symbolical prophecies are not to be regarded as the ingenious inventions of holy men of old, but as faithful descriptions of scenes presented to their imagination by God himself. Moses Stuart, writing of Daniel, says, "Dreams, visions, sensible representations, in which that is acted out, in view of the prophet, which he is to record as a prediction, constitute the whole of his prophecies. In these respects he is the exemplar of the Apocalypse, whose author, although indeed no imitator, in a servile sense, of

any other writer, would seem still to have given a decided preference to Daniel's method of representation above that of other prophets." And again, "I have called this work" (the Apocalypse) "an epopee, because it has all the leading qualities of such a work,—continued action of the deepest interest, wonderful actors, great events, much display of imagination and fancy, poetry in respect to its conception and diction, a general unity of design, and catastrophes of higher import and more thrilling interest than all the catastrophes of other epics united." On this Mr. Mills very correctly observes, "If, as is here implied, the book were the *work* of John, that he wrote it from his own imagination and fancy, according to his own conceptions of what would best make known the truths he had to communicate, it might, perhaps, be called a poem, or epopee. But as the whole book is nothing else than a plain narration of what John saw and heard in vision, a revelation from God, it does not seem safe, to say the least, to term it a poem. Poetry, according to our general conceptions of it, seeks to adorn its subject in the drapery of a vivid imagery; but the symbolic exhibitions of the prophets are not intended to adorn, but to represent and delineate truth. Whether the Apocalyptic scenes may embody the poetic element, is not our question. If, however, the Apocalypse be a poem, its author is no other than the God of wisdom. But if poetry be *an imitative art*, as we are told it is, we have here a *ne plus ultra*. Professor Stuart, however, views John as the poet, but as divinely inspired, and thus qualified to conceive and choose the form and manner in which he should write the Apocalypse. John, however, has told us very plainly that he received the whole from Jesus Christ."

The connexion between the symbology and rituals of Egypt and Assyria, and

those of Israel, is well described by Mr. Mills in his preface. "As invisible realities can be more easily conceived of when represented by visible objects, an emblematic analogy seems indispensable in communicating spiritual instruction. In the beginning of time the Almighty revealed his purposes by emblematic and typical representation. If it be supposed that the Hebrews borrowed their symbology from the Egyptians, it may be asked, Whence did the latter obtain theirs? Was it from Assyria? Or is it not more likely that both Egypt and Assyria had derived their ceremonial and their symbology from the same source? It is evident that the representative system, as connected with Divine worship, had its rudiments, to say the least, in the infancy of our race. The lamb that Abel offered to the Lord was an emblematic type of Christ as offered on the cross. The fact, therefore, of a resemblance between the ceremonial of Egypt and that of the Mosaic institution, affords no proof that the great Lawgiver had copied from the Egyptians; or that the Almighty had accommodated, as some presume, his own institutions to the prejudices of the people. We have no occasion to disregard the opinion, that in some instances there was a resemblance between some of the rites practised in Egypt and those appointed for the Israelites. But instead of supposing that the institutions of Sinai were designedly similar to those of the Egyptians, it seems more reasonable to ask, Whence were derived the instituted rites of any of the ancient nations? It is true, we read of no rites or institutions at the time when Noah appeared as the head of a renovated world, except the altar and the offerings. But we cannot infer from this, that the father of our race received no instruction respecting the form and manner in which those offerings should be pre-

sented. It is generally admitted that the religious system of Noah and his immediate descendants was gradually corrupted; and that this corruption continually increased throughout the nations. But there are reasons that may be assigned in favour of the opinion that all the nations had not corrupted the true worship to a like extent. In the time of Abraham the worship of idols abounded; but there was then living at Salem, Melchizedec, a king and priest of the Most High God. By Job, as well as by his friends, the true God was known and worshipped. From the brief account we have of the interview between Abraham and Melchizedec, it appears that tithes had been appointed for the priesthood; and also that the priest interceded with God for blessings on the people. From this account of the king and priest of Salem, it is evident that he was acting in accordance with some divinely-appointed institution; yet respecting such institution the Bible is silent. More than this, it is stated in the Epistle to the Hebrews, that this Melchizedec was a type of the Redeemer, and that he belonged to a certain order or succession. Such an order, thus recognised, must have been of Divine appointment; nor is it unreasonable to suppose, that in connection with such a priesthood, some kind of ceremonial should have been also appointed. And if there were rites existing of Divine appointment, it does not seem improbable that some kind of sacred structure, either tabernacle or temple, might also exist. It is not very probable that any of the ancient institutions, as existing in the different nations, were at first originated only by human invention; but it is far more likely that the rites and institutions, as also the symbolic representations of Egypt and Assyria, with those of other nations, derived their origin, in part at least, from some anterior institution originated

in accordance with Divine direction. From a consideration of the brevity of scripture history respecting those early ages, the silence of the Bible on the subject cannot well be adduced as an argument against such an inference.

"In so far then as a resemblance existed between the ceremonial and symbology of ancient nations and those of the Israelites, the reasonable inference would seem to be, that to a like extent those nations had retained the forms of a worship originally pure. We need not infer from this that the Mosaic institution was merely a restoration of previously existing institutions which had been corrupted; but we may yet conceive, that as the Almighty has in all ages been instructing his people in the same truths, there would be types and symbols of those truths of a like character employed for that purpose, so long as representations of an emblematic or typical nature should be required."

It is obvious that our design in this article is not so much to examine the interpretations of Mr. Mills as to induce our readers to procure his book and form a judgment of its contents for themselves. After four preliminary chapters, he gives "A general summary of the principal symbolic and emblematical figures and exhibitions in the sacred scriptures with explanatory observations." Here he enters into detail, expounding the terms Abaddon—Apollyon—Abyss—Air—Altar—Angels—Ark, &c., &c., as used in prophecy, in alphabetical order, and it is only in detail that it is possible to notice them. We copy with pleasure, however, his own retrospective view of the work given in its concluding pages.

"From what has been advanced on the subject of our inquiry, a hope is entertained that some of its difficulties are removed, but it must not be expected that none are yet remaining.

"In the interpretation of the inspired prophecies, correct views of the doctrines of the gospel, and of the nature and constitution of Christ's kingdom, are indispensable. And as all scripture is given by Divine inspiration, the enlightening influence of the Holy Spirit is especially requisite in studying the writings of the prophets. . . .

"Nor ought it ever to be forgotten that many of the Divine predictions are designedly obscure. By this arrangement of infinite wisdom, the faith and patience of believers are kept in lively exercise, and their dependence on Divine teaching more constant and sincere. . . .

"One great purpose of the Almighty Father in granting to his children prophetic revelations of his will in regard to futurity, would doubtless be to elevate their minds to the highest and noblest conceptions of his own nature and character. How needful, then, is that humility which will lead us to lie low at his footstool, and to wait patiently for the gradual unfolding of those heavenly mysteries, of which he has given us so many delightful intimations by his servants the prophets.

"If the gospel of salvation has been given for the purpose of instructing us in the knowledge of Christ, it surely behoves to take heed to ourselves, that in all our endeavours to understand the scriptures we keep him before us as the supreme object of our desire—the way, the truth, and the life."

The Cloister Life of the Emperor Charles the Fifth. By WILLIAM STIRLING, author of "*Annals of the Artists of Spain.*" Third Edition, enlarged and corrected. London: Parker and Son. 8vo. pp. 342. 8s.

WE have not met with a better book than this for many a day. We have read it twice, and hope to read it again. It is equal in interest to "Borrow's Bible in Spain," and displays an amount

of historical learning combined with power of deep, discriminating, and comprehensive thought, to which Borrow can lay no claim. Our readers will see that we are not alone in our favourable opinion of the work, when we tell them that it has passed through three editions in thirteen months. "But what is the book about?" "What does it prove?" It proves several things which are, or ought to be, matters of interest to all intelligent, thoughtful, pious people.

First, it proves that *some* members of parliament do not spend all their time and waste all their energies upon mere speechifying within the walls of St. Stephen's chapel, but devote them to far nobler pursuits. We admit that the name *parliament* may be derived from the verb *parler*, to *speak*, but we do not admit that he who speaks most is the best member of that great but sometimes garrulous assembly. The author of this book is an M. P., yet we do not remember to have seen many speeches of his in the "Times;" for aught we know he is as taciturn a member as "single speech Hamilton" was, or as that silent senator who spoke only once in forty years, and then to ask Mr. Speaker to allow a window to be shut. Mr. Stirling has atoned for his silence in the senate by his labour in the study; for the results of this volume are not like the speeches of some "honourable members," *vox et præterea nihil*. How often is the German proverb true—"Speech is silver, but silence is gold!"

Secondly, this book is worth an attentive perusal, because of the new light which it throws, and that copiously, upon more than one part of the life of the renowned emperor, Charles V. A great legal luminary once scandalized his brethren of the bar, by terming history "*an old almanack*;" and we remember that the father of the shrewd but supercilious recluse of

Strawbery Hill said to a friend, "Don't talk to me about history, for we *know* that that's false." Without entirely assenting to the above sweeping condemnation of Clio, we assuredly sometimes think that her laurels must have been mingled with poppies; for verily her trumpet often gives "an uncertain sound." No one can read Walpole's "Historic Doubts," or Carlyle's "Cromwell," without concluding that many an historian, like Sheridan's friend, "has sometimes had recourse to his *imagination* for his facts." We more than suspect that if the history of the Anabaptists, for example, were truthfully written, more than one "grave and reverend senior," who has scarcely known which more to condemn, the dipping or the depravity of the men of Münster, would be as clearly convicted of historical *leaving*, as Dr. Robertson has been convicted thereof by Mr. Stirling in the matter of the monkery of Charles V. "Our own Robertson has told the story of the emperor's life at Yustewith much dignity and grace, and still more inaccuracy;" so says Mr. Stirling, and he *proves* what he says. The doctor, for example, supposed that the convent in which Charles played the monk was dedicated to *Saint Justus*, Just, or Yust; but it derives its name "not from a *saint* but a streamlet, which descends from a sierra behind its walls." According to Robertson, Philip II., the successor of Charles, acted with such horrible unnaturalness as to withhold, or at least dole out with great irregularity, the yearly allowance for which his father stipulated when he stepped from his mighty throne to make room for the ascension of his son. Of this assertion Mr. Stirling shows that there is scarcely the shadow of a proof. Surely Philip has sins enough to answer for at the bar of history without our laying this extra one to his charge. The doctor, moreover, gives an elegant and edifying account of

the emperor performing his own funereal obsequies, following his own coffin with shroud on back and burning taper in hand, and then, having laid himself down in his wooden cell, allowing the church gates to be closed in his face. The following appears to be the *historical* material from which the artistic skill of Robertson has produced his world-wide-famous romance. "Sigüenza's account of the affair, which I have adopted, is that Charles, conceiving it to be for the benefit of his soul, and having obtained the consent of his confessor, caused a funeral service to be performed for himself, such as he had lately been performing for his father and mother. At this service he assisted, not as a corpse, but as one of the spectators, holding in his hand a waxen taper, which, at a certain point of the ceremonial, he delivered to the officiating priest in token of his desire to commit his soul to the keeping of his Maker. There is not a word to justify the tale that he followed the procession in his shroud, or that he simulated death in his coffin, or that he was left behind shut up alone in the church when the service was over. In this story respecting an infirm old man, the devout son of a church where services for the dead are of daily occurrence, I can see nothing incredible or very surprising. It is surely as reasonable for a man on the brink of the grave to perform funeral rites for himself, as to perform such rites for persons who had been buried many years before. Superstition and dyspepsia have driven men into far greater extravagancies." Preface, p. 15.

Robertson is also wrong in saying that Charles laid aside the cares of the monastery when he formally laid aside its crown. The plans and pursuits of forty years are not so *easily* laid aside. It is true we read of the emperor Diocletian, who with royal dignity laid down his

sceptre, and then with rustic ease took up the spade to cultivate cabbages at Salona: but, though Gibbon institutes a parallel between the abdicating Roman and the abdicating Fleming, Charles certainly did not concentrate his energies upon vegetables, feeling as he did the yearning after old pursuits which the retired chandler mentioned in the "Rambler" felt, who could not be happy unless he were at his old occupation, at least, "on dipping days." On the very day that the emperor signed the first order for money to be spent on his retreat at Yuste, he cheated the only daughter of his favourite sister of a husband, in order to marry his son and successor to Mary Tudor, who had just sent word to Charles that she "had inherited the throne of England, and had sent him an early hint of her gracious willingness to become his second empress." The emperor having resolved to enact the monk, of course could not accept the offer of marriage, but he resolved that his son should. "In her childhood, the lady Mary had been betrothed to Charles, and she was now eleven years older than his son. But Philip, who was preparing to marry an infant of thirty-three, was quite willing to transfer his affections to a queen of thirty-seven." "The Portuguese cousin was thrown over, and when the bigot Philip was duly linked to the bloody Mary, Smithfield contributed no inapt torch to hymeneals simultaneously illumined by the *autos da fé* of the Spanish Inquisition."—*Quarterly Review*, Dec. 1852.

Having with characteristic piety signalized his resolution to lay down the crown and take up the cowl, by this cold-blooded stroke of state policy, he continued to the last to have "an eye to business;" for whenever there were royal rivals to circumvent, rich merchants to fleece, or accursed heretics to roast, he was as active as Macbeth's

witches round their cauldron. Read Stirling's sixth chapter, entitled "State Craft in the Cloister," and you will see that the

"— old man broken with the storms of state,"

had still some work in him, and that he did it.

Moreover, to give you, gentle reader, a glance at "his table neat and plain" (vide Robertson), and to afford you an idea of what Charles' commentary would have been upon the text,

"Man wants but little here below,"

take the following from the racy, graphic pages of our "genial" author:—"Roger Ascham, standing hard by the imperial table, at the feast of the Golden Fleece, watched with wonder the emperor's progress through 'sod beef, roast mutton, baked hare,' after which 'he fed well of a capon,' drinking, also, says the Fellow of St. John's, 'the best that I ever saw: he had his head in the glass five times as long as any of them, and never drank less than a good quart of Rhenish wine.' Even in his worst days of gout and dyspepsia, before setting out from Flanders, the fulness and the frequency of the meals which occurred between his spiced milk in the morning and his heavy supper at night, so amazed an envoy of Venice, that he thought them worthy of a special notice in his despatch to the senate. The emperor's palate, he reported, was, like his stomach, quite worn out; he was ever complaining of the sameness and insipidity of the meats served at his table; and the chamberlain, Monfalconet, protested, in despair, that he knew not how the cook was to please his master, unless he were to gratify his taste for culinary novelty and chronometrical mechanism, by sending him up a pasty of watches. Eating was now the only physical gratification which he could still enjoy, or was unable to resist. Like Frederick

the Great, who died of his polenta, he continued, therefore, to dine to the last upon the rich dishes, against which his ancient and trusty confessor, Cardinal Loaysa, had protested a quarter of a century before. The supply of his table was a main subject of the correspondence between the *mayor domo* and the secretary of state. The weekly courier from Valladolid to Lisbon was ordered to change his route that he might bring, every Thursday, a provision of eels and other rich fish (*pescado grueso*) for Friday's fast. There was a constant demand for anchovies, tunny, and other potted fish, and sometimes a complaint that the trout of the country were too small; the olives, on the other hand, were too large, and the emperor wished, instead, for olives of Perejon. One day the secretary of state was asked for some partridges from Gama, a place from which the emperor remembered that the Count of Osorno once sent him into Flanders, 'some of the best partridges in the world.' Another day sausages were wanted of the kind which the Queen Juana, "now in glory," used to pride herself in making, in the Flemish fashion, at Tordesillas, and for the receipt for which the secretary is referred to the Marquis of Denia. Both orders were punctually executed. The sausages, though sent to a land supreme in that manufacture, gave great satisfaction. Of the partridges the emperor said, that they used to be better, ordering, however, the remainder to be pickled. The emperor's weakness being generally known or soon discovered, dainties of all kinds were sent to him as presents. . . . One day the Count of Oropesa sent an offering of game; another day, a pair of fat calves arrived from the archbishop of Zaragoza; the archbishop of Toledo and the duchess of Frias were constant and magnificent in their gifts of venison, fruit, and preserves; and supplies of all kinds came

at regular intervals from Seville and from Portugal. Louis Quixada, who knew the emperor's habits well, beheld with dismay these long trains of mules laden, as it were, with gout and bile. He never acknowledged the receipt of the good things from Valladolid without adding some dismal forebodings of consequent mischief; and along with an order he sometimes conveyed a hint that it would be much better if no means were found of executing it. If the emperor made a hearty meal without being the worse for it, the *mayor domo* noted the fact with exultation; and he remarked with complacency his majesty's fondness for plovers, which he considered harmless. But his office of purveyor was more commonly exercised under protest; and he interposed between his master and an eel-pie as, in other days, he would have thrown himself between the imperial person and the point of a Moorish lance."—Pp. 60—62.

After the perusal of the above, the reader will not be much surprised to learn that, although the royal mind and soul could be content to feed upon a library containing some thirty-one volumes—Boethius de Consolatione in French, Italian, and Castilian; and Cæsar's Commentaries in Tuscan, being among them—yet the following "creature comforts" were often in requisition, namely:—

27 pairs of spectacles.

A number of gold tooth-picks.

18 files, to file his majesty's teeth.

14 feather bolsters.

37 pillows, with much Holland bed-linen of all kinds.

His majesty's arm-chair, with six cushions and a footstool.

16 long robes, lined with eider-down, ermine, Tunis kid-skin, or velvet.

"A piece of gold, to be put into hot water or wine, for the use of his majesty (weighing upwards of five and

a half ounces). Add to the above, 13,000 ounces of silver plate, besides jewels many, and precious stones not a few, and if you conclude that his most catholic majesty practised about as much self-denial and mortification of the body in his monastery, as Sir John Falstaff or George IV. would have recommended under similar circumstances, you will not be far wrong.

Thirdly, this volume reads to us a most valuable lesson upon the inexpressible worth of mental freedom and religious liberty. Three centuries ago, as every student of history knows, the regal sway of Spain was marvellously mighty. Charles the Fifth was by far the greatest monarch whom the world had yet beheld. His brief motto, *plus ultra*, inscribed upon the pillars of Hercules, was expressive of the insatiable ambition, and at one time seemed prophetic of the universal dominion of him, who had made a political cipher of our "bluff King Hal," imprisoned Francis I., sacked Rome, and brought to his feet even "our lord god the pope." What is the Spanish nation now? Almost below contempt. She owes her ruin to Rome. And if you would see the sowing of the seeds of her destruction read chap. ix. of this volume, "The Inquisition; its Allies and its Victims." It is by her priests that she has been taught to be so dead to national honour and honesty, that she submits to be called "bankrupt and thief" in the money markets of the world; and forbids a word of prayer to be uttered over the bodies of the protestant strangers who may have the misfortune to expire on her inhospitable shores. "The year 1558 (the year of the emperor's death) is memorable in the history of Spain. In that year was decided the question whether she was to join the intellectual movement of the north, or lag behind in the old path of mediæval faith; whether she was to be

guided by the printing-press, or to hold fast by her manuscript missals." She clung to her missals, and hence her misery; she rejected the printing-press, and freedom hath forsaken her: she spurned the gospel, and now Ichabod is written upon her once flourishing commerce, busy arsenals, beautiful palaces, and *invincible armadas*. The same year in which Spain was handed over, bound hand and foot, to "mediæval missals," a bigoted priesthood, and the bloody Philip,—he who helped Mary Tudor to light the fires of Smithfield, and who said to an ancient friend accused of false doctrine, "I would burn my own son were he a heretic as thou,"—in that same year England made her election of Elizabeth, the printing-press, and the bible. Compare England and Spain now.

"Look here upon this picture and on this:"

They are as unlike as "Hyperion to a satyr." Reader, hold fast to the printing-press protestantism, and the Bible; ages of national greatness and glory will be the result: we shall then be, as now, a Goshen of light and liberty to the nations of the earth. When we fall, if fall we must, we shall not fall by *felo-de-se*, we shall not be mastered by the missal, nor conquered by the crucifix; like the lion of Timnath we shall fall by more than monkish or mortal power, and like that royal beast, England will be nath of value even in her death, yielding sweet and strengthening food to nations yet unborn. "Them that honour me I will honour, and they that despise me shall be lightly esteemed."

We must not linger longer over this valuable work. But to those who can appreciate a literary production, combining the grave dignity of history with the gracefulness of romance; a production as graphic as that of Gibbon, but happily unsullied by his sneers, his infidelity, and filth; a work as full of

life-like portraits as "Boswell's Johnson," but free from poor Bozzy's pedantries, puerilities, and conceit: to all such we earnestly say, purchase the book and peruse it for yourselves. We conclude our notice with Mr. Stirling's touching account of the emperor's death-bed, and the fate of his royal remains.

"Towards eight o'clock in the morning, Charles asked if the consecrated tapers were ready. He was evidently sinking rapidly. The physicians acknowledged that the case was past their skill, and that all hope was over. Cornelio retired, Mathys remained by the bed-side, occasionally feeling the patient's pulse, and whispering to the group of anxious spectators, 'His majesty has but two hours to live—but one hour—but half an hour.' Charles meanwhile lay in a stupor, seemingly unconscious, but now and then murmuring a prayer and turning his eyes to heaven. At length he raised himself and called for 'William: ' Van Male was instantly at his side, and understood that he wished to be turned in bed, during which operation the emperor leaned upon him heavily, and uttered a groan of agony. The physician now looked towards the door, and said to the archbishop, who was standing in its shadow, '*Domine, jam moritur!*' 'My lord, he is now dying!' The primate came forward with the chaplain Villalva, to whom he made a sign to speak. It was now nearly two o'clock in the morning of the 21st of September, St. Matthew's day. Addressing the dying man, the favourite preacher told him how blessed a privilege he enjoyed in having been born on the feast of St. Matthias the Apostle, who had been chosen by lot to complete the number of the twelve, and in being about to die on the feast of St. Matthew, who for Christ's sake had forsaken wealth, as his majesty had forsaken imperial power. For some time the preacher held forth in this pious

and edifying strain. At last the emperor interposed, saying, "The time is come, bring me the candle and the crucifix." These were cherished relics, which he had long kept in reserve for this supreme hour. The one was a taper from our Lady's shrine at Montserrat, the other, a crucifix of beautiful workmanship, which had been taken from the dead hand of his wife at Toledo, and which afterwards comforted the last moments of his son at the Escorial. He received them eagerly from the archbishop, and taking one in each hand, for some moments he silently contemplated the figure of the Saviour, and then clasped it to his bosom. Those who stood nearest to the bed now heard him say quickly, as if replying to a call, '*Ya, Voy, Señor,*' 'Now, Lord, I go!' As his strength failed, his fingers relaxed their hold of the crucifix, which the primate therefore took, and held it up before him. A few minutes of death wrestle between soul and body followed; after which, with his eyes fixed on the cross, and with a voice loud enough to be heard outside the room, he cried, '*Ay, Jesus!*' and expired."

"The church of Yuste was merely a temporary resting place of imperial Cæsar, dead and turned to clay. The emperor, in his will, had confided the care of his bones to his son, expressing a wish, however, to be laid beside his wife and his parents in the cathedral of Granada, in the splendid chapel-royal, rich with the tombs and trophies of Ferdinand and Isabella . . . With his empress, Charles was laid in a vault in front of the high altar. By the side of this magnificent altar, in a lofty niche, lined with precious jaspers, their monument forms an appropriate ornament of the most splendid chapel ever created by the sombre genius of Castilian art, and the lavished wealth of the New World. Wrought in bronze by Leoni, their fine effigies, in mantles superbly

emblazoned, kneel in the attitude of prayer, with joined palms and uncrowned heads, and eyes fixed on the holy shrine. . . . Eighty years afterwards the repose of the emperor was again broken. Philip the Second had provided a very simple vault for the reception of the ashes of his house, saying, 'I have built a dwelling for God, let my son, if he will, build for his bones and ours.' Philip III., accepting that humbler share of the work, commenced the celebrated Pantheon, which after the labour of thirty-three years, was finished by Philip IV. . . . As the body was deposited in the marble sarcophagus, the coverings were removed to enable him to come face to face with his great ancestor. The corpse was found to be quite entire, and even some sprigs of sweet thyme, folded in the winding-sheet, retained, said the friars, their vernal fragrance after the lapse of four-score winters. . . . Once again, at the distance of four generations, the emperor's grave is said to have been opened. . . . Mr. Beckford used to relate that when he was leaving Madrid, Charles III., as a parting civility, desired to know what favour he would accept at his hands. The boon asked, and granted, was leave to see the face of Charles V., in order to test the

fidelity of the portraits by Titian. The finest portraits of Charles, as well as his remains, were then still at the Escorial. The marble sarcophagus being moved from its niche, and the lid raised, the lights of the Pantheon once more gleamed on the features of the dead emperor. The pale brow and cheek, the slightly aquiline nose, the protruding lower jaw, the heavy Burgundian lip, and the sad and thoughtful expression, remained nearly as the Venetian had painted them, and unchanged since the eyelids had been closed by Quixada. There too were the sprigs of thyme, seen by Philip IV., and gathered seven ages before in the woods of Yuste.

Yuste itself, like its former lord, is now only a melancholy, though interesting, ruin. "Within and without the buildings time has dealt gently only with the great walnut-tree at the gates, which rears its giant head, and spreads forth its broad and vigorous boughs over the mouldering walls to shroud and dignify the desolation. Yet in the lovely face of nature, changeless in its summer charms, in the hill and forest and wide Vera, in the generous soil and genial sky, there is enough to show how well the imperial eagle had chosen the nest wherein to fold his wearied wings."

BRIEF NOTICES.

Sacred Cantata on the Millennial Glory. The Words, by various Authors, selected by WILLIAM JOHN; the Music composed for Four Voices, with an accompaniment for the Pianoforte or Organ, by W. C. ELLIS. London: Novello. 1853. Folio. Pp. 59. Price 7s. 6d.

Beautiful verses from popular hymns, productions of many esteemed poets, judiciously arranged and set to appropriate harmonies, are in this work presented to the lovers of sacred music in a style of unusual elegance. The

universal diffusion of the gospel, and the effects which that gospel is destined to produce constitute the theme, and the sentiment pervading the whole is in our view consistent with the sound interpretation of inspired prophecy. The religious tendency of the performance is excellent, and the scientific skill evinced highly satisfactory. Respecting the musical composition, Mr. Ellis observes that he "was desired to write it in so easy a manner as to be within the reach of all amateur players and singers, and yet it was to possess difficulties enough to please accomplished and scientific musicians." Whether

he has succeeded or not, he leaves to the public to judge: we think that he may await the sentence with great composure. Our vote at least shall be in his favour; and what is of far more importance to him, he has already those of Her Majesty and Prince Albert.

The Future State of the Church and the World, or A Discourse on the Millennial Glory, the Certainty of its Approach, and the Means by which it will be effected. By the Rev. J. NEAVE, *Southsea*. Portsea: Horsey. Pp. 27.

This excellent sermon was occasioned, we believe, by the performance of the "Sacred Cantata" mentioned in the preceding paragraph; and if that composition should call forth similar discourses wherever it is rehearsed, it will be doubly desirable that it should meet with the popularity which we have anticipated for it. Taking for his text the words, "They shall not hurt nor destroy in all my holy mountain, for the earth shall be full of the knowledge of the Lord, as the waters cover the sea," which has furnished the subject of a pleasing frontispiece to Mr. John's work, Mr. Neave gives three reasons for his hope of a happy future; the first derived from analogy, the second from the nature and design of Christianity, the third from the express language of scripture. He then assigns reasons for believing that the conversion of the world—the happy future which he expects—will be effected by the universal diffusion of the gospel, and a very large effusion of the Holy Spirit on those who hear it. He concludes by specifying the blessings which he anticipates from the universal diffusion of vital Christianity: he looks for the time as that when the saving knowledge of Christ shall be vastly, if not universally, extended to mankind; when the church shall be eminently holy, resuming the simplicity and spirituality of early times; when great temporal blessings will flow from this altered state of things, and when a great change will take place in the dispositions and manners of men generally. The language of the text, in his judgment "indicates, not that savage beasts will change their nature, but that men shall be changed; cruelty and deceit and every sort of wickedness will disappear."

Gems of Metrical Psalmody, containing a Selection from the most Ancient and Celebrated Masters, to which are added a few Original Tunes and Chants, with an Accompaniment for the Organ and Pianoforte. Edited by W. BIRD, *Author of Original Psalmody, Anthems, &c.* Dedicated by permission to the Most Honourable the Marquis and Marchioness of Cholmondeley. London: 64, White Lion Street, Pentonville. Pp. 29. Price 3s. 6d.

The design of this work is to furnish Christian congregations with a few pleasing melodies not in general use, harmonized in a manner at once simple and thoroughly scientific, perfectly suitable therefore for public worship. Generally, they are the compositions of men of celebrity who flourished in the seventeenth and eighteenth centuries; and they are entirely free from the levity which a few years ago characterised the tunes commonly sung to cheerful hymns, and

sometimes to those which related to the most awful solemnities. Many of them are very beautiful, and their introduction into general use would be advantageous. We need some new tunes now, because the best of the old ones have been effectually spoiled by modern improvers. They have been newly arranged, and harmonised so differently in different collections, that unless the tune book used in the congregation be before every worshipper, fierce discords must be continually breaking forth. Imagine twelve persons singing together an excellent old tune in its various parts, four looking at the Psalmist, four at the Union Tune Book, and four at one of the books which were in common use before the Psalmist and the Union Tune Book were published. What a scene of confusion must ensue! Let any company of singers make the experiment.

Horæ Biblicæ Quotidianæ. Daily Scripture Readings, by the late THOMAS CHALMERS, D.D., LL.D. In two Volumes. Volume II. Edinburgh: Constable and Co. 1853. Pp. 524. Price 5s.

The former volume was noticed in May last. This extends from the commencement of Chronicles to the end of Jeremiah.

Saul, the First King of Israel. A Scripture Study. By JOSEPH AUGUSTUS MILLER. Windsor. London: John Snow, Paternoster Row. 1853. Pp. 315. Price 5s.

The history of Saul is full of interest and instruction. From its study the useful lesson may be learned, that all natural excellence is of little value unless the corruptions of the heart be restrained by the grace of God, and that without God's blessing the life that opens most full of promise may close in the deepest gloom and wretchedness. In this volume the leading features of Saul's character are fairly drawn, their developments in the progress of events is carefully noted, and the circumstances attendant on his career are, for the most part, well explained.

Scenes in the Life of Christ. A Course of Lectures, delivered on the Thursday Mornings during Lent, 1853, in the Parish Church of St. Peter's, Cornhill, London. By the Rev. HENRY CHRISTMAS, M.A., F.R.S., F.S.A., F.R.G.S., &c., &c. &c., *Thursday Morning Lecturer, Minister of Verulam Chapel, Lambeth, and Chaplain to the Sheriff of London and Middlesex.* London: Smith, Elder, and Co., 65, Cornhill. 1853. 8vo. Pp. 191. Price 3s. 6d.

Our readers may scarcely expect much to interest or profit them in a volume of *Lent Sermons*; but these are not ordinary sermons. We scarcely remember any course of lectures that we have read with greater pleasure; though of course they contain some things in which we do not concur. They bring us into communion with Jesus in the temple, on the mount, in the desert, on the sea, by the wayside, in the garden, and on the cross. The author has evidently visited the scenes of our Saviour's career

and ministry, and he presents them with all the vividness of life to the imagination of his readers. We realize Christ our pattern in every page, whilst depths of evangelic truth and sweetness are constantly opened up.

"Take Heed unto Thyself." An Address, delivered at Upper Norwood Chapel, on the Evening of Sunday, August 21, 1853, having reference to the Appalling Accident at the Crystal Palace on the preceding Monday. Published by Request. London: Houlston and Stoneman. 12mo. Pp. 24. Price 2d. each, or 1s. 6d. per dozen.

A few prefatory sentences addressed to the Workmen employed in the construction of the Crystal Palace, being signed, Joseph Tritton, Bloomfield, Norwood, authorise us to ascribe this discourse to the respected Treasurer of the Baptist Magazine. Availing himself of the excitement occasioned in the neighbourhood by the terrific occurrence which terminated suddenly the earthly course of twelve persons who were employed at the time in their usual occupation, to call the attention of survivors to their own eternal interests, Mr. Tritton admonished a large and attentive assembly that death must overtake them all—that the judgment-seat of Christ awaited all—that enmity to God had characterised all—and that persevering in that enmity, eternal ruin was before all. He exhorted them to improve the warning by prayerful reflection—by resolute effort—by humble submission—and by devout thanksgiving; referring them in conclusion to the events of daily life as impressing the warning—to their present religious advantages—and to the reality of sacred things. The profits arising from the publication will be handed over to the widows and orphans of the deceased sufferers.

A Warning Cry from Niagara. By the Author of "Come to Jesus," "It is I," &c. London: Snow. Price 2d.

An ingenious comparison of the river Niagara with sin. It is a broad river; it is always flowing; the current is sometimes imperceptible; it is a river that flows to death; it is an ancient river. The condition of sinners is then illustrated by the circumstances of three unfortunate men who having moored their boat to the shore a considerable distance above the Falls laid themselves down in it and slept, till they were aroused from their fatal slumber when it was too late to escape from destruction.

A New Testament Church and the Church of England. By the Rev. G. C. CATTERALL. London: Hall, Virtue, and Co. 1853. 12mo. Pp. 54. Price 6d.

Property to the value of forty pounds, belonging to twelve householders, having been seized and publicly sold to pay church rates which amounted together to six shillings and four pence half-penny, the pastor of the baptist church thought that it was desirable to enlighten his neighbours on the degree of similarity between the church for whose support this was done, and the churches instituted by the in-

spired servants of Christ. As spectators, residing at a distance, and therefore somewhat disinterested, though we wish well to all parties, we feel that we cannot congratulate the ecclesiastical authorities of Boroughbridge on the result; for this pamphlet will certainly damage the local reputation of the State Church more than the six shillings and four-pence half-penny which it has obtained will promote its interests. We hope, however, that these pages will be freely circulated, and lead many who had not considered the subject before to receive and hold fast those scriptural principles which the author maintains.

History of France, from the Invasion of the Franks under Clovis, to the Accession of Louis Philippe. By EMILIE DE BONNECHOSE. Translated from the latest Paris edition, by William Robson, Translator of Michaud's *History of the Crusades*. London: Routledge and Co. 1853. 16mo. Pp. 725. Price 5s.

This is not the first translation of the work of M. Bonnechose, but it is a good one, and the style in which it is presented to the reader is thoroughly respectable. The history itself is written, of course, not as an Englishman would write it, but under the influence of feelings natural to a Frenchman; yet it is free from many prejudices and bad tendencies by which French works are usually dis honoured. The writer is, we apprehend, a protestant; at any rate he is a friend of liberty, toleration, and revealed religion. We are pleased to find him saying, "One of the great maladies of our times, the malady of which we see the symptoms in all parties, is that impatience which often becomes fury, and which is nothing but the sad result of the want of morality." And again, "These errors, these vices, and above all, the too frequent forgetfulness of the Christian principle, are the springs from which flow the obstacles to the necessary developments and the strengthening of our social institutions." It would be a happy thing for France if these sentiments were general among its sons. When M. Bonnechose wrote, he anticipated more good from the accession of Louis Philippe to the throne than the event realized; but who among the English friends of freedom can blame him for this? Was it not so also with us?

The Course and Tendency of History since the Overthrow of the Empire of Napoleon I. By PROFESSOR G. G. GERVINUS. Translated from his "Introduction to the History of the Nineteenth Century." By Moritz Sernan, Ph.D. Assisted by the Rev. J. M. Stephens. To vindicate Professor Gervinus from his English Translator in Henry G. Bohn's One Shilling Series. London: E. Marlborough and Co., Ave Maria Lane. 8vo. Pp. 35. Price 1s.

We do not deem ourselves competent to pronounce an opinion upon the mysteries of German politics, but any of our friends who wish to study them may advantageously avail themselves of the aid of a man whose reputation stands so high as that of the author of this pamphlet.

Outlines of Literary Culture from the Christian Stand-Point. By the Rev. B. FRANKLAND, B.A. London: Partridge and Oakey. Pp. 203.

There are many things to commend in this neat little volume. It displays a respectable amount of learning, much critical discernment, and not a few beauties of composition; it is evidently the production of a well-informed, well-balanced, elegant, and pious mind; but it lacks point and power. It is rather too much like the portrait of herself which Queen Elizabeth ordered, that was to contain no shades: the style is too regular and monotonous. The author would not be far from perfection if he could manage to blend with his correctness of style, and copiousness of matter, a portion of the deep reflection and energy of expression which characterize John Foster's essay "On the Aversion of Men of Taste to Evangelical Religion."

I've been Thinking; or The Secret of Success. By A. S. ROE. Edited by the Rev. Charles B. Taylor, M.A. London: Clarke, Beeton, and Co. 1853. 16mo. Pp. 306. Price 1s. 6d. boards.

A publication of the Uncle Tom class, but not relating to slavery. The design is to encourage temperance, industry, forethought, independent effort, and reliance on God. The scene is laid in America, and it is the American language in which it is written, but the characters are principally English. We do not think that all that it records could have taken place anywhere; yet it is an interesting story. The writer understands the gospel and loves it; and a Christian spirit pervades the book, though it does not treat in a great degree on religious matters. If we are to have works of fiction, it will not be easy to find any more unobjectionable than this is.

Juvenile Tales, for all Seasons. By MARIA J. M'INTOSH, Author of "Conquest and Self-Conquest," &c. &c. With Illustrations by Kenny Meadows. London: Routledge and Co. 1853. 16mo. Pp. 247.

Blind Alice—Jessie Graham—Florence Arnott—Grace and Clara—and Ellen Leslie, are the titles of Tales from which many of our young friends will remember that they derived pleasure when they were published separately, two or three years ago. They are now brought out together in one volume, prettily attired in red cloth.

The Philosophy of Atheism Examined and Compared with Christianity. A Course of Popular Lectures delivered at the Mechanics' Institute, Bradford, on Sunday Afternoons in the Winter of 1852, 1853. By the Rev. B. GODWIN, D.D. Third Edition. London: Arthur Hall, Virtue, and Co. 16mo. Pp. 322. Price 3s.

We are happy to learn that the demand for this excellent volume continues, not only in the town in which the Lectures were delivered, but also in the manufacturing districts around.

Spare Moments. Third Thousand. London: Hamilton, Adams, and Co. 1853. 12mo. Pp. 70.

A series of short papers on interesting and important subjects, any one of which may be read in five minutes and supply useful materials of thought.

RECENT PUBLICATIONS,

Approved.

[It should be understood that insertion in this list is not a mere announcement: it expresses approbation of the works enumerated,—not of course extending to every particular, but an approbation of their general character and tendency.]

The World's Greatest Benefactor: a Lecture delivered by ALEXANDER WALLACE, Edinburgh, on Sunday afternoon, May 22, 1853, to a large Meeting of the Working Classes of Bradford, and Published at their request. Third Thousand. London: Hamilton, Adams, and Co. 16mo, pp. 24.

Address to the Walworth Sunday Scholars and their Teachers, on the Occasion of the Sunday School Union Jubilee, at York Street Chapel (Rev. George Clayton's), on Sunday afternoon, July 10, 1853. By WILLIAM BRODIE GURNEY, Esq. London: H. Teape and Son, Printers. 32mo., pp. 16.

The Church-Rate Question. The Braintree Case. Gosling v. Veley. An Argument against the Validity of the Rate, upon the Doctrine of "Lost Votes." By JOSEPH STAMMERS, Barrister at Law. London: William Freeman. 8vo., pp. 15.

The Difficulties and Encouragements of an Infant Church. By the Rev. ROBERT AINSLIE. London: William Freeman. 24mo., pp. 15.

British Infidelity: its Aspects and Prospects. By WILLIAM MARTIN, A.M., Professor of Moral Philosophy and Logic in Marischal College and University, Aberdeen. Edinburgh: Johnstone and Hunter. 16mo., pp. 32. Price 6d.

The Sleeper Aroused; or the Christian Summoned to seek the Conversion of Sinners to Christ. By A. E. PEARSE. New Edition. London: John Snow 32mo., pp. 45. Price 3d.

The Eclectic Review. September, 1853. Contents: I. Merivale's Fall of the Roman Republic. II. The Philosophy of Help. III. The American Poets. IV. The French Pulpit—Flecher. V. Taylor's Life of Haydon. VI. Felice's History of the Protestants of France. VII. Vaughan's Monograph on Wycliffe. Brief Notices, Literary Intelligence. London: Ward and Co. 8vo., pp. 126. Price 1s. 6d.

The Christian Treasury: Containing Contributions from Ministers and Members of Various Evangelical Denominations. September, 1853. Edinburgh: Johnstone and Hunter. 8vo., pp. 47. Price 5d, stamped 6d.

The Journal of Health: a Monthly Magazine, Devoted to the Principles of Health, the Causes of Disease, and the Methods by which the former may be maintained and the latter cured or avoided. September, 1853. Edited by Dr. WALTER JOHNSON, formerly Medical Tutor at Guy's Hospital. London: Simpkin and Marshall. 8vo., pp. 24. Price 2d.

INTELLIGENCE.

AMERICA.

MEMOIR OF DR. JUDSON.

In the *Macedonian* for September we read as follows :—

“The publication of this important work has been delayed to the 9th of September, so as to secure the copyright in England, where it must be published before it is issued in this country. The American publishers have so promptly fulfilled their engagements, however, that the first edition of 15,000 is in fact now printed :—but the orders already received absorb it, and the second edition will probably be off the press before a copy of the first can be offered for sale. The two volumes will contain 1066 pages, beautifully executed, and with an almost faultless portrait ;—and, from a somewhat careful reading of the sheets, we do not know how the same number of pages could have presented a more truthful and complete delineation of the life, labours, opinions, and character of a remarkable man moving in so many scenes and living through so many years. Well informed readers will of course find much in the work that they knew before, but the best informed will be surprised that so much could have been added to their knowledge of one whose history seemed familiar to them as a ‘thrice told tale.’ The closing chapter of the book is Dr. Wayland’s discriminating and just estimate of the character and services of Dr. Judson ;—a noble tribute to a good and great man, and a fitting close to one of the most intensely interesting biographies, of its class, ever issued.”

ACADIA COLLEGE, NOVA SCOTIA.

A change has been made in the arrangements of this important institution from which its friends on the spot anticipate very advantageous results. Dr. Crawley, one of the founders of the college, who has been absent some years, returns, and in connexion with Dr. Cramp resumes an active part in the administration of its affairs. At a meeting of the governors, held on the 10th and 11th of August, it was resolved that there shall be henceforth in the University of Acadia College, an Institution for Literary and Scientific Instruction to be called Acadia College, and also an Institution for Theological Instruction to be called the Theological Institute ; that each of these institutions shall be under a separate and independent Collegiate

Government ; that for the present the various branches of instruction in both shall be taught by the heads of each, together with one other Professor, or a Professor and a Tutor, the president of the College taking a chair of instruction in the Theological Institute under the principal thereof, and the principal of the Theological Institute taking a chair of instruction in Acadia College ; that the presidency of Acadia College, together with the Professorship of Hebrew and Biblical Interpretation in the Theological Institute be offered to the Rev. Dr. Crawley, and that the principalship of the Theological Institute, together with the chair of Logic, Political Economy, and History in the College be offered to the Rev. Dr. Cramp.

These arrangements had been agreed upon by Doctors Cramp and Crawley, in consequence of a request that they meet together and discuss the whole subject, and were highly satisfactory to the Governors. It is expected that they will secure the sympathy and aid of an increased number of supporters and combine the energies of the denomination. The Christian Visitor, in a leading article, having referred to them “with unmingled pleasure and delight” says, “Subjects of extreme delicacy were under consideration, especially in reference to the respective positions which Doctors Cramp and Crawley should occupy in the College ; but these were all discussed in the spirit of Christian kindness, and the whole matter so arranged as to give to both these gentlemen their true standing in the University, without compromising, in the slightest degree, the honour or dignity of either. For this delightful result, we must say, the Governors are deeply indebted to the highly honourable conduct and truly Christian spirit of those much beloved brethren. They did, in a personal conference between themselves, what others could not do—they amicably adjusted the delicate questions involved, so that the Governors had the unutterable pleasure of simply ratifying what they, in their wisdom, put before them. This being done, the Governors felt an intolerable burden removed from their minds ; and they were prepared to address themselves, at once, with redoubled vigour to the extension of our Educational interests.

“With these two brethren at the head of our Institutions at Wolfville working harmoniously, and possessing as they do the whole-hearted confidence of the country, as gentlemen admirably adapted to their work,

may we not anticipate glorious results? Want of room forbids our enlarging at present. We can only say, that never did we feel the same powerful stimulus pervading our whole spirits and impelling us onward in the support of our beloved Acadia as at the present moment. May God succeed the endeavours of his servants with his richest blessing!"

FREDERICTON, NEW BRUNSWICK.

The Christian Visitor of August 12th says, "The Report of the Baptist Seminary in Fredericton, under the successful supervision of the Rev. Mr. Spurden, A.M., is an encouraging document. It exhibits the Institution as being in an unusually healthy and flourishing condition. The expenses of the past year have been much increased by unavoidable repairs upon the buildings; but by judicious management this additional outlay has not augmented the liabilities of the Executive Committee. The rigid economy that is observed in the management of the Institution must inspire its friends with renewed confidence in its financial expenditure, and give an impetus to the movement now in progress to remove the burden of debt that has too long interfered with its progress. The Seminary is rapidly rising in public estimation, and the country was never in a more prosperous state. The present, therefore, seems to be a most favourable time for removing all encumbrances out of the way, and for establishing the Institution upon a strong foundation. Let there be oneness of sentiment upon this subject, combined with persevering effort, and the necessary funds will soon be in the treasury. It is a good cause, and it must triumph."

ASIA.

THE CONVENTION AT MAULMAIN.

The committee on a pastorate for native churches reported that there are in Burmah and the provinces 117 churches with 10,000 members, and 120 native preachers, of whom ten only are ordained, and of these only four are settled pastors, the rest itinerants; recommending the ordination of native pastors, care being taken to select only such as have the qualifications prescribed in the epistle to Titus, chapter i.

The report of the committee on the different methods of evangelization, which had been recommitted, as revised by the committee and adopted, gives precedence to oral preaching as the grand means divinely appointed for diffusing the gospel; and as subordinate thereto, tracts, carefully prepared and distributed with discrimination,—bibles, given to those who can read and understand the scriptures,—Christian schools, having Chris-

tian teachers, Christian books, and for their chief object the teaching of Christianity,—and medical dispensaries at stations not otherwise supplied with medical aid, in which the natives may be gratuitously healed and instructed.

The committee on the wants of Tavoy and Mergui reported that there should be one Burmese and one Karen preaching missionary at each station, the Burmese missionary at Mergui to prosecute inquiries respecting the Salongs. Adopted.

The committee on native assistants reported on their qualifications, appointment, distribution, supervision, and support, the points referred to them, to the satisfaction of the convention, but were requested further to consider their duties. In a supplementary report, assistants were divided into two classes,—the first to preach to the heathen, to distribute tracts and to assist in sabbath schools; the second, to have the charge of churches, either as licentiates, as ordained pastors, or as itinerating evangelists; and with this addition the report was adopted.

The committee on the wants of Maulmain recommended that two preaching missionaries able to speak both Burmese and Peguan, a third to be pastor of the Burmese church, and a printer, should be stationed there. They were directed to report on the wants of the Karen mission, which they subsequently represented to require three missionaries, exclusive of teachers in the schools. The convention decided to leave the press and the schools out of view, and limiting themselves to the consideration of the preaching department, voted to assign to Maulmain two Burmese and three Karen missionaries, one of the Burmese missionaries to be qualified to labour in Peguan, the other to be a new man.

The committee on the principles which should govern missionaries in entering upon, continuing in, and relinquishing stations or duties assigned them by the Executive Committee, reported:—That the missionary, while he is primarily the servant of Christ, has entered into agreement with the Executive Committee to abide by their rules; that he is not at liberty to leave his field or enter a new one without the sanction of the Committee, or, in case of emergency, the sanction of the mission, subject to the after decision of the Committee; but that a mission may sometimes be justified in suspending the final execution of an order from the Committee, till they can present their reasons and receive a reply. The report was unanimously adopted.

MISSIONARY SPIRIT OF THE KARENS.

A year or two since, a man from the eastern part of Burmah came to Newville, a Karen village connected with the Tavoy station, where he heard and believed the gospel

He said that there were very many Karens where he came from, and proposed, after he should have been taught the way of the Lord more perfectly, to go back and communicate the truth to them. Quala, a faithful and experienced Karen minister in Mergui province, was much interested, and with a younger assistant proposed to accompany him. They made the proposal at the meeting of the Tavoy association, which was held at Newville, Jan. 11 and 12. A season of thrilling interest followed, which is thus described by M. Thomas.

There were difficulties. Quala is needed in the Mergui province. War is raging in Burmah, and it is also a time of special sickness. More than all was the following letter, received from the southern churches.

"Teachers and brethren assembled in Newville: Suffer us in our weakness a word while we offer a petition in respect of our brother and teacher, Quala. For our dear brother, according to his own desire, under the consent of the teachers, is about to go to a distant country, never more to return and dwell among us. But we do not consent that he should thus go. For among our people there is yet no man who understands the holy Scriptures like this man. Besides, there is no other man in this province upon whom hands have been laid. We are yet an imperfect people. We do but imperfectly. We cannot plan, we cannot accomplish, by ourselves. We do not yet understand of ourselves. During the past year, moreover, the unconverted have seemed to be generally shaken. They also are opposed to our brother's leaving us.

"For these reasons we are anxious that teacher Quala should remain and help us. Beloved teachers, have compassion upon us, we pray, and do not give teacher Quala permission to leave us, if he leaves us all our hearts will be sad, our tears will fall. For he has particularly instructed us in the word of God, nor have we ever once disputed with him." Signed by every assistant south of Tavoy, both Sgauand Pwo, and by their churches.

What was to be done? Here was a man who under various circumstances had been under the eye of the missionaries from boyhood. He had been for a long time pastor of the most important church in his vicinity, and had frequently visited other churches in the missionaries' stead, to settle difficulties and administer the ordinances of the Lord's house. And never had he been guilty of any thing requiring discipline. This man, for more than a year had desired to visit a distant region, a region never yet visited by a minister of the gospel, there to plant the standard of the cross. We looked at the subject carefully. We spoke, we wept, we prayed; and all—the very men who had signed the adverse memorial—arose, with tears, and voted to *approve his going*.—*Macedonian*.

EUROPE.

THE PRUSSIAN BAPTIST UNION.

Mr. Lehmann, in a letter addressed to Mr. Oncken, under date of Memel, Prussia, July 12, 1853, says:—

On the 27th of June I left the church at Berlin in a prosperous condition, a goodly number having been received, and our dear brother Bues, who meantime had been on a visit to Breslau and Voigtsdorf, had the delight at his return to baptize six believers, while others are on the point to follow such blessed footsteps. I spent a day or two in Stettin, where it appears they breathe again after the serious blow they have received. A carriage was ready for me at Königsberg, which brought me to Stolzenberg, where the annual conference of our Prussian union was to be held. Though from our western parts none but myself had come, and even our dear brother Gulzau was not present, yet from this part of Prussia so many came that there were twenty-nine delegates, and our conference was of the most interesting, profitable, and blessed character.

On Saturday, two days previous, eleven believers were baptized by brother Lenkeit, and on the following sabbath nine more were baptized by brother Weist. Still, eight more were not examined for want of time, of whom I afterwards witnessed the reception of five.

The services were of a quite extraordinary character. I saw for the first time the chapel erected here. It is neat, and properly arranged, without galleries, but can receive 350 persons. All these and more had thronged inside. The pillars were wound round with evergreens, and festoons of leaves and flowers were tastefully affixed to the walls and placed around the pulpit. Fabrics were besides erected outside, along the windows, and board laid upon them to accommodate the many that had flocked together, about 500. These all, face near face, eyes sparkling of love and spirit, were a sight such as I never saw before. Our dear brother Niemetz preached to them in the morning, and myself in the afternoon. Brother Doerksen administered the Lord's supper, and at least 300 partook of the blessed elements. O, it was glorious! On the following Monday evening there was the love-feast, so original, beyond any I ever attended,—but to describe it requires too much time. Would that our American brethren could have looked into such a scene. In the course of the feast brother Niemetz solemnized the marriage of two happy pairs. Speeches, &c., went on in their usual way, but at the close, when I was to give the parting address, there was such an effusion of the Holy Spirit, with blessed weeping, that every one was overcome, and I was not the last. The wonderful things the Lord had done for us here,—how, in the course of a very few years, he had blessed the humble seed of our

missionary enterprize in Prussia, to grow to such a tree, now being the largest church in our union,—to see the living seals of our brother Weist's apostleship, those faces so full of love, fervour, and sacred joy,—O, it was overwhelming! One gave out a verse, at once sung with rapture, another stammered words in deepest emotion, again one prayed, mightily supported by all, again one drew into singing, &c., till darkness entirely separated us. Never saw I the like; a day, surely, to be remembered on the shores of the crystal sea!

It will be difficult to give even an outline of our transactions in the conference. I would chiefly say that more than ever we felt our great obligation to carry on the missionary work with all the energy we could awaken. Resolutions passed which go far beyond our present ability, but we feel bound to realize them, let the means come from what quarter they may. Only one thing was felt with the deepest regret,—the want of men to fill the necessary stations. We became convinced that one prayer above all must be offered incessantly, that the Lord may send labourers into his harvest.

In the following days I visited the various stations belonging to Stolzenberg, which are perhaps twenty German miles or more in extension. I preached, married, addressed, and enjoyed a measure of love and attachment which a poor worm of earth never could have dreamed of, but which of course belonged to the Great Head and Master who kindled that sacred flame.

PERSECUTION.

There was only one discord in the great joy prevailing here, and that on account of one station, Rositten. There, Satan from the beginning has raged most dreadfully, but just there the Lord has overcome him and his possessions most victoriously. There are now living there nearly seventy members, whose fervour and zeal are the most devoted I ever saw. In fact it is the gem of this church. There are also more brethren of fortune and good standing here than elsewhere. They had of late enjoyed a tolerable degree of peace, and they waited for the conference as a time of glory. But just before that, there was issued a decree which destroyed all those blissful hopes. The Schulze of Rositten assembled the bauschaft, read the decree to them, and summoned them to assist him in driving away any baptist who has not a legal residence in Rositten. Even our brethren were told that they were bound, under penalty of a fine, to aid in expelling their fellow believers, should he summon them for that purpose. This decree excluded brethren Weist and Matthias, who were labouring there, and they were eagerly watched for, as their expulsion was the main point. Even their relatives, numerous in that region, were forbidden to visit them. Never has so

monstrous a decree appeared. What was to me more wonderful, when I saw the president of government in Königsberg, he very politely declared that this measure had his full assent, and that he could not change it at all. He promised some instructions to the magistrates not to interfere with our conference, but they were not sent, and we were thus entirely excluded from Rositten. I had stated to the president and councillors the relations we were now in with the king, but as this availed nothing, I sent from Stolzenberg a petition to the king, and wait to see its effect.

Before I left that region, however, I ventured to visit Rositten. We had very sweet intercourse, important transactions, fervent edification in a small circle, and I was accompanied by the dear brethren and brought in a carriage further on, and Satan was not allowed so much as to roar. I am now convinced that three labourers should be placed here, one in Landsberg, one in Rositten, and one in Bladiau, most important places, where great gatherings take place; and that three new chapels must be built here, at least as large as that in Stolzenberg, when there will soon be as many churches. There is an amazing thirst for the gospel here, and the field quite white for the harvest. Here, no doubt, is our most interesting spot in Germany.

MEMEL.

Writing from Memel, Mr. Lehman says, "Our blind brother Matthias has accompanied us and has excited a great deal of interest. He has suffered much for the cause of Christ, and has evidently proved to be a great blessing to the church in Stolzenberg, where he chiefly goes round to preach at the stations. His boldness and straightforwardness make him a pioneer for Christ, and the Lord acknowledges his testimony. On my way backward I hope to visit the stations, Tilsit, Culmin Jennen, Untereisseln, Schwägerau, and then Elbing, Reetz, Hinterpommern, and Stettin. Most likely I shall also make another trip to Hamburg, to transact with our brethren there various important measures in our work. Memel is now the most prominent place for our denomination. The chapel here occupies a very splendid situation, and can hold nearly fifteen hundred people. It is astonishing, what the Lord has done here for his people. Our dear brother Niemetz enjoys the confidence and love of all as far as I can see, and he deserves it fully."

HOME.

EAGLE STREET, LONDON.

The Rev. Francis Wills of Ramsgate, having accepted a cordial invitation from the church in Eagle Street, is expected to commence his stated labours there on the first Lord's day in October.



BEWICK STREET, NEWCASTLE-UPON-TYNE.

The place of worship which this cut depicts has been erected for the use of the church and congregation under the pastoral care of the Rev. T. Pottenger, formerly assembling at Tuthill Stairs. It is a neat stone building, in the Italian style of architecture, containing sittings for upwards of 800 persons. Its interior dimensions are 73 feet by 39, a vestry adjoining measuring 40 feet by 22. The chapel is galleried on three sides, and the interior is particularly chaste and elegant. The pulpit stands on a large platform, underneath which, and in the front of it, is the baptistery, with steps leading from the robing rooms on each side, the whole of which are covered over when not in use. The basement of the chapel contains a school-room (not yet completed) measuring 49 feet by 38½; together with class rooms and chapel-keeper's apartments. The chapel and school-room are heated with hot water. It was opened for worship on Wednesday, August 31st, when two sermons were preached, one in the morning by the Rev. C. M. Birrell of Liverpool, and one in the evening by the Rev. W. Brock of London. The congregations were large and respectable, and the collections amounted to £46.

NEW COURT, NEWCASTLE-ON-TYNE.

The recognition of the Rev. Isaac Davies, late of Cupar, Fife, as the pastor of this church took place on Thursday, Sept. 8, 1853. A numerous company of ministers and friends connected with all the evangelical denominations in the town took tea together at five o'clock, after which John Fenwick, Esq., senior deacon of the church, took the chair, who, having given an interesting historical sketch of the state of religion in the town, and detailed particularly the leading events connected with the church at New

Court, cordially introduced the newly appointed pastor to the meeting. Mr. Davies then gave a brief account of his religious experience, and of his ministerial career, and expressed his confident hope that with the sympathies, the prayers, and the hearty co-operation of his people, the church, notwithstanding some discouraging circumstances, would, under the blessing of God, yet revive and prosper. The chairman then called on the Rev. Mr. Pottinger, who in an effective address cordially welcomed Mr. Davies as a fellow labourer in the work of the Lord. Addresses of congratulation and encouragement were also delivered by the Revs. J. E. Giles of Sheffield, J. D. Carrick of Shields, W. Whitehead of Shotley; also by the Revs. Messrs. Duncan and Bell, presbyterians, and Reid, independent, of Newcastle, who were followed by Dr. Bruce, Mr. Lemon, and other gentlemen.

The meeting throughout was deeply interesting, and will long be remembered by the church as a happy season. May it prove the precursor of times of refreshing from the presence of the Lord.

We understand that when Mr. Davies resigned his charge in Cupar the church unanimously passed a resolution, which was signed by all the deacons, expressive of their esteem and affection for their pastor, and of their regret at his leaving; and at a prayer-meeting held on the evening before he left the town, Mr. John Greig, in the name of the subscribers, presented Mr. Davies with a purse of sovereigns, as a token of their sincere regard for him.

POOLE, DORSETSHIRE.

The Rev. John Henry Osborne, late of Wells, Somerset, has received a cordial invitation from the baptist church, Poole, Dorset; and entered on his pastoral labours the first Lord's day in September.

HATCH BEAUCHAMP, SOMERSET.

The Rev. J. Teall, late of Naunton, Gloucestershire, having accepted the cordial and unanimous invitation of the baptist church at Hatch Beauchamp, has entered upon his labours with pleasing prospects of permanent usefulness and comfort.

SANDHURST, KENT.

The opening of the new baptist chapel in this village took place on Thursday, September 15, 1853. The Rev. J. Branch of London preached in the afternoon. After the friends had taken tea together, a public meeting was held, at which the Rev. W. Syckelmore of Smarden implored the divine blessing, and addresses were delivered by the Revs. W. A. Blake and J. Branch of London, J. Pearce of Lessness Heath, W. Wall of Rye, J. Whittemore of Eynsford, and J. Richards. The Rev. James Blake, who has supplied the pulpit for fifteen months, has accepted the unanimous invitation from the church to become its pastor.

ANTI-STATE-CHURCH ASSOCIATION.

As the Third Triennial Conference will commence its sittings at the London Tavern, Bishopgate Street, on Tuesday, November 1st, 1853, the Committee is anxious that the friends of the Society should appoint their delegates without delay. All necessary information respecting the proceedings to be adopted may be found in our number for September, page 568. But should any thing further be desired it will readily be given if application be made to the Secretary, Mr. J. Carvell Williams, at the Offices and Book Depot, 41, Ludgate Hill, London.

RECENT DEATHS.

REV. S. WEST.

Samuel West was born in the parish of Long Compton, Warwickshire, July 14th, 1778. When about twenty-one years of age, on hearing some of Mr. Wesley's preachers he was brought to a knowledge of the truth. Soon after this he joined the Wesleyan society, and was appointed a local preacher. In this capacity he was very useful. He was the means of the introduction of the gospel into some of the neighbouring villages, while he continued in this society.

After some years he began to doubt the scripturalness of the Arminian tenets; and at length embraced those commonly called Calvinistic. In consequence of this change of sentiment his former connections were alienated from him, and he was expelled. A considerable number of the people how-

ever were attached to him, and requested him to preach in one of their cottages. The attendance was so encouraging that they were induced to purchase a small piece of ground, and to erect thereon a neat chapel, with a dwelling-house.

The chapel was opened August 2nd, 1825. The church having been formed on the congregational principle, he was ordained pastor, June 20th 1826. On this occasion the Rev. J. Mann, T. Coles, and S. N. Taylor, with several other brethren, were engaged.

The expense of the chapel involved the pastor in great and unexpected difficulties with which he had to contend for some years. At length his good friend and brother, J. Mann, of Moreton-in-Marsh, recommended his case, and introduced him to that Christian and philanthropic gentleman, Joseph Proctor, Esq., of London, who, by his liberal contributions and his recommendation of the case, soon extricated our friend the village pastor from all his pecuniary difficulties.

The whole amount being discharged, a day of public thanksgiving was held for the mercy of Divine Providence in thus raising up friends. In this place Mr. West continued to labour with increasing usefulness to the day of his death. Of his usefulness in the ministry of Christ many persons are now living witnesses; and others have died in the faith, ascribing under God their conversion to his instrumentality. Among other instances we may mention a living, respectable minister, pastor, and tutor, who dates his first serious impressions from a sermon he heard Mr. West preach on a sabbath evening from Numbers xi. 29. On seeing this neighbour, knowing him to be a scholar, he felt intimidated, and hesitated as to proceeding with the subject he had prepared: but he was enabled to go on. This by divine mercy was made effectual to the conversion of that person. This happy event reminds the writer of this sketch of what the well-known Mr. Griffin related as to the worthy Captain Wilson, who gave a free passage to many missionaries. He exhorted them not to shrink from the declaration of the sovereignty of divine grace; avowing that himself was brought to God by hearing Mr. Griffin preach on that subject when he was a confirmed infidel.

Mr. West was greatly aided by the kind and affectionate labours of his only sister. By her the dear children were taught, and every kindness was rendered to the diligent village pastor. Her visits to the poor, the sick, and the dying were a powerful means of good to the neighbourhood, as well as to Long Compton. At length she was called home, after her faith had been proved by patient waiting for Christ in a long and trying affliction, during which the grace of God

truly was manifested. She died November 3rd, 1846, aged sixty. The time of Mr. West's departure was, by bodily weakness, proved to be fast approaching, though he ceased from his work only one fortnight. He died a conqueror through the blood of Jesus, April 2nd, 1853, aged seventy-five.

His funeral on the following Wednesday was attended by a large concourse of people from the village and neighbourhood. An address was delivered by his friend and neighbour, the Rev. S. N. Taylor, of Shipston on Stour; and the event was further improved on the following sabbath evening by the same friend to a still larger congregation, in a sermon from Titus ii. 13.

Our departed friend was of a truly catholic spirit, which he evinced by maintaining a sincere friendship with the author of this sketch, who was of another denomination. Mr. West and Mr. Taylor sympathized with each other in all their afflictions, and exchanged pulpits under domestic bereavements, weeping and rejoicing together according to their varied experience; until at length death translated our friend from all his earthly cares and sorrows to the joys of the heavenly world.

MRS. KENVYN.

The subject of this memoir was the daughter of Mr. Griffith Jones. She was born at Hirwain near Merthyr Tydvil, May 15th, 1819. Enjoying the privilege of pious parents, she was taught at an early age the principles of the gospel of Christ, and the result of that teaching, under the blessing of Almighty God, was a deep conviction of her lost state as a sinner, and an ardent longing after that inward peace which is found only in Christ. When a mere child her conduct was so different from that of ordinary children that her serious deportment was a subject of remark to her friends and neighbours.

When a little more than ten years of age she was immersed at Hirwain by the Rev. William Lewis of Aberdare. Her friends thought her too young to be baptized, but she overruled all their objections by her answers, which evinced so clear a knowledge of the meaning and requirements of the ordinance, as satisfied them of her eligibility, and indeed the whole of her after life proved that this important step had not been prematurely taken.

In 1839 she was married to Mr. Robert Kenvyn, a fellow heir with her of the grace of life (and a son of the Rev. Thomas Kenvyn, baptist minister, Talywaine near Pontypool), by whom she had five children, three of whom live to mourn her loss.

As a mother her affectionate concern for her children was truly great: for them she

cared and wept, and her constant prayer to God for them was that they might be saved. She taught them to fear God, and pointed them to the Lamb of God that taketh away the sin of the world, and by example as well as by precept, she led them in the ways of the Lord.

She manifested great attachment to all the means of grace, whether public, social, or private, and it was her constant delight to speak of the love of Christ her Saviour, and she engaged in all religious exercises with peculiar pleasure and devotion.

During her whole life she was the subject of almost constant suffering, but all things seemed to work together for her good. She had learned resignation in the school of Jesus, and was enabled to bear all with Christian meekness and patience.

Her sufferings during the last four years of her life were so great that she was often confined to her bed for weeks together, yet, during the whole of this painful ordeal she allowed no expression of impatience to escape her, but seemed perfectly resigned to the will of her Heavenly Father. As she drew near the end of her journey her happiness seemed to increase.

On the day preceding her death she said to her weeping friends who were surrounding her bed: "Oh, what a triumph I am about to realize with Christ, my risen Saviour: I shall live and reign with him in heaven. In the evening her brother arrived to see her from Pembroke, for whom she had sent, and on his going into her chamber she asked him: "Pray repeat 'Pope's Dying Christian' to me;" it was an ode they had often sung together; during its recital she evidently sympathized deeply with the spirit of the poet, dwelling with peculiar pleasure on the words: "Sister spirit, come away." He then asked her if she was afraid to die. "No," she replied with a look of surprise, adding: "Why should I? Christ has taken away the sting of death." To her husband who stood weeping bitterly at her bed-side, she said: "Do not weep, Robert, trust in God, he will direct your way, we shall meet again in that

"land of pure delight,
Where saints immortal reign."

She spoke very little after this, but, sinking rapidly, fell asleep in Jesus, on Thursday, the 29th June, 1853.

MRS. MARTIN.

Died at Malmesbury, August 8, 1853, aged seventy-four years, Ann, the beloved wife of the Rev. T. Martin, baptist minister in that town. Mrs. Martin was an excellent woman, and a real Christian. An ornament to her profession as a member of the church, she walked worthy of her high vocation. She died in peace, love, and faith.

MRS. SHOOBRIDGE.

Died, August 23, 1853, Mary Ann, the beloved wife of the Rev. Samuel Shoobridge of Worlington House, Instow, aged fifty-two. Although the event was somewhat sudden, yet her end was peaceful and happy. For thirty years she had been a consistent member of the church of Christ. She had of late evidently become ripening for glory. The loss is great, and is felt not only by her bereaved and deeply afflicted husband and relatives, but by many ministers and friends who had shared her friendship and hospitality. Her funeral was attended by a large assembly of friends and neighbours, and many were the tears of sorrow chastened by Christian hope. Her death was improved at Worlington House, which had been previously opened for divine worship, by Mr. Arthur of Bideford, on Lord's day evening, September 4th, from the words, "Precious in the sight of the Lord is the death of his saints." The attendance was large, and the occasion solemn.

REV. F. WHEELER.

This esteemed minister, who had for nearly forty years usefully occupied the pulpit at Moulton, Northamptonshire, where Mr. Carey laboured before he removed to Leicester, has entered into his rest. He was taken with a paralytic seizure on Wednesday, the 21st of September, and died at 8 o'clock on the following evening.

COLLECTANEA.

UNCIAL MANUSCRIPTS OF THE GREEK TESTAMENT.

We know of nothing more monstrous in the whole history of criticism than that blind veneration for antiquity which has led such men as Griesbach, Lachmann, Tischendorf, and Tregelles, to exalt a MS. admitted to possess a text "singularly corrupt" above all the Uncial and Cursive MSS. written in an age less remote.....

A comparison as to the relative value of the texts of the ancient and modern manuscripts, has been instituted by two critics of the highest integrity and learning, from which it appears that the text of the Uncial codices, instead of being superior, is actually, worse than that of the Cursive ones.....

If due allowance is made for the excessive estimation in which Griesbach held the readings of the western class, the testimony of that eminent critic will be regarded as clearly in favour of the oriental or modern manuscripts. The computation of Rinck is still more decidedly on the same side. We thus find all our presumptive arguments fully borne out by actual fact, and are inevitably led to the conclusion, that the ancient Uncial MSS., as a whole, are of less value than the

great body of modern or Cursive ones—that the consent of the latter Uncials and the cursive manuscripts, or the great majority of them, for or against a reading, ought to be considered decisive in opposition to the most ancient Uncials and a minority of modern MSS.—and that a text founded as Lachmann, Tregelles, and some other critics desire, chiefly on the authority of the most ancient MSS., cannot possibly be a genuine text.—*British Quarterly Review*.

THE LATE REV. DR. COX.

The symptoms of his complaint being new and serious, his attached friend and usual medical attendant, Mr. Huxtable, had, indeed, thought it desirable that his own view of the case should be revised by the fresh eye of a skilful physician; but Dr. Hodgkin, who was called in, though insisting upon entire abstinence from intellectual exertion, and holding out no prospect of a speedy recovery, did not by any means despair of an eventual cure. The more obvious appearances being such as are commonly characteristic of established dyspepsia, that celebrated pathologist expressed a hope, that mental repose, with the salubrious air of Brighton, and tepid bathing, would produce a restorative effect. Before, however, his advice could be put in practice, the severer symptoms were aggravated to such an extent as to forbid removal to so great a distance. In the absence of Dr. Hodgkin, Dr. Jeaffreson was sent for. By this time, the sensations of the venerable patient were so palpable as well as painful, that there could no longer be a doubt of their arising from other causes than mere indigestion. The exact nature and precise seat of the disease, it is believed, neither Dr. Jeaffreson nor Dr. Todd, who was taken into consultation, could to their own satisfaction finally determine. In all probability, a malignant tumour had formed in some vital part, perhaps from the liver, perhaps in the cavity of the stomach; but in either case, beyond the reach of medical skill. To a total loss of appetite, was added inexpressible and constant pain, preventing sleep; and thus, under an exhausting complaint, wholly unchecked by natural renovation, the powers of life were gradually extinguished.

Francis Augustus Cox was born at Leigh-ton Buzzard, on the 7th of March, 1783. He was an only son, and his parents had no other child but a daughter, born to them after an interval of nearly eighteen years. This lady, first married to the late Rev. Mr. James, the intimate friend of Robert Hall, and afterwards to the Rev. W. Killingworth, still survives. Her lamented brother received the rudiments of education in an academy at Northampton, of which Mr. Comfield, a respectable member of the baptist denomination, was proprietor. His first religious

impressions in youth he referred to the perusal of the "Pilgrim's Progress" when he was not more than nine years old; and that those impressions were deep and enduring, may be inferred from his habit of gathering his school-fellows together in little prayer-meetings, and from the fact that his first sermon was preached in his native place when he was a lad of only fifteen years of age. His grandfather, we have heard it said, was extremely averse to the idea of his entering the ministry; but the character of this trial-effort overcame all the old gentleman's prejudices, and convinced him, that Divine Providence was guiding the pious youth to his proper destination. In due time, he was received as a student into the Baptist College at Bristol; whence, after the usual course, he was sent by his father to the University of Edinburgh, where, under the tuition of Professor Playfair and the other northern lights who then adorned the Modern Athens, he proceeded to graduation as Master of Arts. He was first called to the Christian pastorate by the baptist church at Clipstone, in Northamptonshire, the celebrated Andrew Fuller, and the not less excellent Sutcliff of Olney, taking the principal parts in the ceremony of his ordination. From Clipstone, he removed to Cambridge; but returned to Clipstone again before receiving an invitation to Hackney. In his twenty-eighth year, he was united in marriage to Miss King, of Watford, who, after bearing him two children, a son and a daughter, died young. Miss Savory of Plymouth, became his second wife; by whom he had four sons and one daughter. This most intelligent and judicious lady was spared to be his counsellor and helpmate during the greater part of his ministerial life, and died honoured and lamented by every one who could appreciate her singular worth. After a considerable interval, Dr. Cox contracted a third marriage with the widow of Mr. M. G. Jones, formerly of St. Paul's Church-yard; and to this estimable lady has fallen the sad and anxious office of attending him without ceasing, night and day, and watching his latest breath. Of Dr. Cox's children, three only survive their venerable parent,—his son by the first wife, and his two younger sons by the second; all of whom are either in Australia or on their way thither.—*Patriot, September 8th.*

EDITORIAL POSTSCRIPT.

A list of baptist ministers in England is being prepared for the December number which will be, it is hoped, more accurate and complete than any that has previously been published. Any additions to last year's list, or notices of removals, will be thankfully received; and to render these useful, the place should be mentioned which the individual has left as well as that to which he has

gone, there being in some instances several ministers of the same name. A suitable form for the communication is this:—The Rev. A. B. has removed from C. to D. in the county of E. where he now resides. All baptist ministers residing in England, whether they sustain the pastoral office at the present time or not, if they have been pastors, are eligible for insertion.

An error which crept into the Hebrew copies of the second book of Chronicles, at some time between the formation of the Greek Septuagint and that of the Latin Vulgate, and which has contradicted a passage on the same subject in the second book of Kings, is examined and elucidated in an ingenious paper in an early part of this number. The fact that the reading in Kings was the correct reading has long been admitted, but we have never before seen the origin of the error traced so clearly as it is by our learned correspondent, and the article affords us great pleasure as a specimen of the service which Biblical Criticism may render, and we doubt not will render, in removing the contradictions which exist in the sacred writings as we now possess them. It is a science which has been so perverted of late years, that it is hard to say whether the amount of good or of harm which it has achieved is the greater; but it is a science from which if properly conducted, we have nothing to fear, but much, very much to hope.

It would greatly relieve the editor, if friends who wish for private answers to inquiries respecting institutions connected with our denomination would address them, not to him, but to the Secretaries of the respective Societies. The names of those Secretaries they may learn by referring to the Magazine for the previous December; and generally they may learn thence or from subsequent numbers the particulars which they wish to ascertain. When they write for information to the editor, courtesy seems to require that he should answer; yet if he does this, it impedes, and sometimes prevents, the performance of duties which really belong to him. Questions respecting the profits of the Hymn Book should be addressed to the Rev. Dr. Murch; Questions respecting the profits of the Magazine to the Rev. Dr. Hoby; and Questions respecting the Baptist Building Fund to Mr. John Easty.

Many letters having been addressed to the editor at *Chelsea*, during the last month, it is necessary to repeat the announcement of his removal. His present residence is 14, Middleton Road, Dalston; but it is best that letters relating to public business should be addressed to him at the Baptist Mission House, 33, Moorgate Street, whenever they require immediate attention.

IRISH CHRONICLE.

OCTOBER, 1853.

SECOND LETTER FROM THE REV. C. M. BIRRELL TO THE SECRETARY.

Cork, August 5th, 1853. which could never be reclaimed with profit.

MY DEAR SIR,

I LAST wrote you when about to start for Connemara. It appeared to us in a high degree desirable to test the theories which were gradually rising in our minds, by a careful inspection of the system of operation conducted there.

It is, as you are aware, one of the wildest parts of the country. The road which the public car takes lies for some time along the bleak shores of Lough Corrib, and, although the first fifteen miles is pleasantly enough diversified by occasional patches of wood, a few rather ruinous country-seats, and some tolerable fields of corn, before the twentieth English mile is completed the scenery becomes desolate and stern. We pass the boundary of that great limestone field which extends over so large a portion of the island giving to it its characteristic emerald verdure, and get upon the inhospitable granite which supports nothing but a dreary succession of bogs and chilly lakes. As we approach the western shore the mountains rise to the altitude of two thousand feet, disposing themselves in striking groups; signs of cultivation begin to appear, and the far-reaching firds which give the name to the district, Connemara, I believe, signifying "Bays of the sea," suggest the possibility of an easy shipment of produce. But it seemed pretty clear, at least to our eyes, that the soil was not intended to be fertile, and that whatever might be done by an immense outlay of capital upon some of the better spots, there are large tracts

which have been easy to have anticipated, that the famine fell with the bitterest severity. It will never, I suppose, be known on earth, what woes were poured out on the miserable inhabitants, nor even how many perished from hunger. It seemed to us, on questioning the children, that about one half of them were orphans, and the tales which reached our ears of the dying scenes were so sickening that I have never been able to repeat them.

It was from this period of distress that the religious movement which has attracted so much attention took its origin. The people were bigoted Romanists—descendants of those whom Cromwell, in the first instance, and William III., about a generation later, drove westward of the Shannon, and would, I suppose, with very little additional regret, have pushed right over the land into the Atlantic. Several ages rolled over them without any attempt to treat them even as we do the heathen by sending the glad tidings to their doors. The early and very imperfect schools of our own society, about forty years ago, were probably the first symptom of protestant compassion which reached them. When the famine came, with its irresistible appeals, great exertions were used, especially by a gentleman whose family property, which had, however, passed away from him, lay in that quarter. The hearts of the prostrate people were softened, and they gladly received religious instruction

along with temporal help. This docility grew so rapidly that applications were made for additional clergymen, and these in their turn applied for the erection of school-rooms and the maintenance of teachers. In a marvellously short time, all since 1848, the profuse liberality of persons connected with the Established church in England created the system now in operation. The persons who have declined attendance at the Romanist services, and attached themselves more or less to protestantism are, including all their children, computed at 6,000; upwards of 1,600 of these being in daily attendance in the schools.

The merits of the work have been variously estimated, and there have been exaggerated statements on both sides. That the country "from being characteristically Romanist has become characteristically protestant," is scarcely true, and that a movement so limited and so recent should be called "the New Reformation" is simply to invoke ridicule. To ascertain the exact amount of sincerity among a people proverbially pliant, courtly, and abject, ready of speech, and skilful in dissimulation, is most difficult under any circumstances, but when they are attracted by temporal considerations such as a free education and daily food for their children, besides a productive patronage, and numerous small sources of profit to themselves, it would be folly to pronounce hastily on the amount of true religion in the country. I would not be understood as conveying any charge against the truthfulness or the prudence of the leaders of the enterprise. I received the impression that they were fully sensible of the dangers which environ them, and are doing their best gradually to disentangle themselves from evils which the extreme poverty of the people, and the great scarcity of remunerative employment, especially for young men, impose upon them.

It certainly is most delightful to a Christian traveller, after passing through the dreary moors and ruinous villages of West Galway to emerge upon a country, though poor and infertile, bearing signs of industrious activity, turning out a tolerably clothed peasantry, and resounding with the shouts of childhood, a sort of music with which he is rarely regaled in the more miserable districts, while every few miles he is greeted with a neat school-house, and at somewhat wider intervals with a modest church. On entering these school-houses, I was in most instances favourably impressed with the intelligence of the teachers, and with the order and vivacity of the children. Usually after a short examination in the common branches, in which I did not think their attainments remarkable, I proceeded to the scriptures. The speeches and papers I had read respecting them were garnished with so many anecdotes of clever repartees and smart arguments, which every one knows the Irishman of any age can readily supply, that I feared their theological instruction would be found to have taken too much a polemical direction. I therefore framed my questions so as to elicit their acquaintance with history, doctrine, and experience, and I am bound as well as rejoiced, to say that I found them on all these points exhibiting a very high measure of intelligence. The ability with which they handled their bibles, bringing up the most apt passages from all its parts to support a particular doctrine, tracing the course of events by blending accounts found in different books, and giving a fresh colouring to historical scenes by reciting them in their own language, and showing that the imagination had fully realised them, surprised and delighted me. Among the elder children, in not a few instances, I thought I discerned in the reverence and tenderness with which they spoke

of the more vital doctrines, evidence of divine teaching, while in all there was a clear intellectual acquaintance with the work of salvation, and memories richly stored with the choice passages of the Bible. The use of the weapon which Rome most dreads is certainly skilfully cultivated in these schools, and if, by the divine mercy, any considerable number of the children act out their instructions, they will prove no contemptible assailants of that proud despotism.

This system of instruction and evangelism is maintained at vast expense. There are school-masters and mistresses, missionaries, scripture-readers, and Irish teachers to be supported, not only with no pecuniary payment on the part of the scholars, but with the addition of one meal to each at least once every day. This last item is met by a fund separate from that of the Irish Church Mission—but it conveys some idea of the style in which these measures are conducted to know that the outlay of that society in all parts of Ireland is upwards of £3,000 per month. We cannot follow them in this, nor do I think it is necessary if we could. But the practical deductions to which I have been led must remain for another letter as my time is exhausted.

On returning to Galway I preached,

according to the arrangement mentioned in my last, morning and evening, in the presbyterian church to excellent congregations; one interesting feature of which, to me, was the presence of a detachment of the 42nd Highlanders, at present quartered in the town. Re-joining Mr. Brown on Monday, we proceeded to Limerick, where we took part in a week evening service in company with Dr. Massie, whom we were fortunate enough to meet in that sternly popish city. With him and with Mr. Tarbotton, pastor of the Independent church, in which the church we formerly had there is merged, we had ample consultation and comparison of opinion on all the points which had occupied our attention. Mr. Brown's period of absence from home having expired, we parted there, he for Liverpool and I for Cork, so that our mission may be regarded as now at a close. After a few turns in the beautiful scenery of this coast for my own refreshment in the view of other labours, I will hasten home, whence I will (p.v.) pen a few lines supplementary to these general sketches.

Believe me,

Yours, ever truly and affectionately,

C. M. BIRRELL.

LETTER FROM THE REV. A. M. STALKER TO THE SECRETARY.

Leeds, September 10th, 1853.

MY DEAR SIR,—Brother Dowson and myself thought it well that we should separately address you on our visit to Ireland.

On reaching Dublin, we had repeated conversations with brother Milligan, and are both persuaded of the desirableness of his being sustained in his difficult position by a staff of scripture readers. The larger the better; but they should be men eminently adapted

for their work—men who are thoroughly competent to the discharge of the duties of city missionaries, in a manner that will secure a deeper impression than that hitherto made by the majority of those, known in Ireland as "Scripture Readers." That they should not in the general be recent converts from Romanism seems to be the testimony of experience, while in addition to possessing established Christian character, they should be distinguished in no ordinary

degree by the *suaviter in modo* and the *fortiter in re*, as well as able, when occasion requires, to set forth, by an appeal to the facts of history, the mighty difference between the influence of Romanism and that of protestantism. The good likely to result from such a kind of agency can, I think, scarcely be calculated.

Having had an interview with Mr. Brown, prior to our sailing from Liverpool, and with Mr. Birrell on our arrival in Dublin, it was deemed undesirable for us both to proceed to the west, as that had been visited by our brethren. Mr. Dowson, however, went as far as Athlone, and I bent my steps to Waterford, having learned in Dublin facts sufficiently interesting to induce a visit. There I was most kindly received by Mr. Wilshire, pastor of the baptist church, and his excellent wife. It was gratifying to find our brother so much respected in the city.

I could not help regretting that our visit to Ireland had not been made prior to the Alliance missionary movement being announced. I found the result of this movement to be in the general what (from your postscript to the Magazine of this month) you had foreboded. Open-air preaching was impossible, and I fear that, in the south of Ireland, it will continue to be so for years to come. The publicity given to the Alliance crusade seemed to have planted insuperable barriers in the way of its success. I was consequently, wherever I went, compelled to content myself with in-door effort. In the Waterford Town-hall, I had an opportunity of preaching to a numerous congregation, in which were many Roman catholics, and it is but justice to add that the labours of the Alliance brethren in that hall have been decidedly blessed. To what extent only "the day will declare."

The population of Waterford amounts

to some 23,000, and there is only one scripture reader. He is supported by the private bounty of a pious lady in England, and labours under the superintendence of our brother Wilshire. He has as yet, however, been able to make but little, if any way, among the purely Roman catholic population—confining himself to families where there is a considerable sprinkling of protestantism. This somewhat disappointed me, as I had hoped to have visited, along with him, some of the popish cellars and garrets of Waterford. He repeatedly assured me, however, he "dare not venture." I accompanied him one afternoon through part of his district, and have no doubt, from the reception we met with, that he is successfully sowing the precious "seed of the kingdom," though on comparatively protestant soil. The influence of our baptist brethren in Waterford would be vastly more potent than it can at present possibly prove, were there on the ground a few scripture readers possessing the characteristics of the men required in Dublin—intelligent, fearless, and bland. I visited the ragged school, and was much pleased with the answers I received from a class of boys I examined. The school is supported by the voluntary subscriptions of different protestant denominations, and has, in more instances than one, resulted in spiritual good. It is under the superintendence of a female member of the baptist church. With a more devoted Christian character than Miss Crosbie I did not meet in Ireland. Her prudence, her self-denial, her zeal, are above all praise. The children esteem and love her. Of this I had ample opportunity of judging, as she at once complied with my request to explore some of the most morally degraded, because exclusively popish, parts of the town. In the course of our visitation we came in contact with scenes

and sounds fitted to stir to its depths the fount of feeling in every Christian—in every humane bosom. Yet in the very midst of these, this pious female received a most cordial welcome. The smiles of joy and the tears of gratitude with which she was hailed by parents and children, in their rags and squalor, showed how accessible Roman catholics certainly are to sympathizing and persevering efforts for their welfare. Her official duties are in the ragged school; but prompted by a desire to promote the best interests of those around her, she of her own accord finds her way to not fewer than some 160 families per week. While accompanying her from yard to yard, and from garret to garret, and observing the admirable manner in which she conducted her visits, the thought struck me how eminently qualified she is to serve the society as a female city missionary. Both Mr. Wilshere and myself believe that were she entirely devoted to this work the result would be highly gratifying. She is, moreover quite predisposed in favour of the enterprise. Since elected mistress of the ragged school, she has suffered from some professedly protestant quarters not a little persecution, and some friends in England appreciating her worth, have been corresponding with her as to becoming one of their agents in promoting education in the east. For the sake of the Redeemer's cause in Waterford I should regret her removal, and with the view of encouraging the committee to think of engaging her in the capacity I have mentioned, I may add that some gentlemen in the city (not baptists) are so anxious to see her thus employed, that they would cheerfully contribute a quota to her support. Mr. Wilshere believes that £10 at least might easily be raised in Waterford. An addition to this of some £60 from your society would be well expended in securing her services.

Besides preaching in Waterford baptist chapel on Lord's day morning, I had an opportunity of doing so in New Ross, a town distant twenty-one miles by water and fifteen miles by land from Waterford. Here there is a neat and commodious place of worship, capable of holding 300, and originally erected for divine service, conducted for several years by the Rev. J. Brown. He is himself a baptist, and pastor of a church in Waterford, sympathizing with the views of the venerable Mr. Kelly of Dublin. On learning that one of the objects of my visit to Ireland was to inquire after favourable openings for the labours of your society, he at once with much cordiality directed my attention to New Ross, and as he was about visiting the friends there, gave intimation of a sermon for the Friday evening. Brother Wilshere accompanied me, and notwithstanding the necessary shortness of the notice, we had a congregation so encouraging as to induce us to announce service for the sabbath evening. Leaving Waterford after the morning sermon, I proceeded to New Ross by an Irish car, distributing tracts in large quantities during the entire journey of fifteen miles. Most of these "silent messengers" were eagerly received in the villages through which I passed, as well as by the foot-passengers whom I met. Only in one case did I observe a young woman hold one of the tracts aloft, that I might see her in the distance tearing it with evident indignation to atoms. By a few friends (some of Mr. Brown's former hearers, and who meet once on the Lord's day "to break bread") I was kindly received, and again had an opportunity of proclaiming the "truth as it is in Jesus" in the town of Ross, so famous for the desperate battle of which it was once the theatre. There is a general wish to have a settled preacher, and all with whom I conversed spoke most encour-

ragingly of the opening presented. The town contains at least 10,000 inhabitants. Mr. Brown very generously assured me that did your society resolve to occupy the station, he would (for he has this in his power) "make over the chapel at New Ross to the baptist denomination," and do all that in him lies, to aid the efforts of your agent: £4 or £5 per year for ground rent would be the only exaction made. There is every reason to anticipate, were a prudent, large-hearted, and zealous man of God sent by you thither, and in course of time a church organized, that a "great door and effectual" would be opened for "the glorious gospel of the blessed God." Its nearness to Waterford would also afford opportunity to the pastor of the baptist church there, to exchange with your agent, and as a consequence, the hearts of both would be refreshed. Several respectable families in the neighbourhood of Ross would, it is believed, soon become regular attendants.

Before leaving Waterford I visited an "Industrial school," and in common with all who have witnessed the operations of such admirable institutions, cannot help viewing them as very important auxiliaries in promoting the amelioration of Ireland's woes.

Agreeably to appointment, I met Mr. Dowson at Clonmel. We felt not a little depressed at finding the baptist cause extinct in this town, notwithstanding many years of devoted labour bestowed upon it. Popery reigns rampant. Here some of our Alliance brethren narrowly escaped with their lives. We breakfasted with Mr. Curtis, a worthy member of the baptist church so long as it existed, and now deploring the absence of encouragement to make a renewed effort.

My esteemed colleague travelled with me as far as the "Limerick Junction." There we parted as, in consequence of conversation with brother Wilshire who ac-

companied me to Clonmel, it was deemed advisable that one of us should visit the north of Ireland, and the other Cork, as well as Tralee. Brother Dowson took the former route, and I the latter. At Cork the baptist chapel has been closed for several months, and from one cause and another there are not a dozen individuals to be found who entertain baptist sentiments. Pity it is that in so important a city there should be no public representative of our denomination! There are, doubtless, considerable difficulties in the way of starting again, but were the right man on the ground, sustained by well qualified scripture readers, "Jacob the small" would "arise again." Agreeably to the wish of our friends, I preached on the Lord's day in the independent chapel where they now attend, and found Mr. Henderson, pastor of the church assembling there, prepared to welcome a baptist fellow labourer, who would settle in Cork. In the ragged school I felt deeply interested. It is most efficiently conducted by Mr. Stocks, and supported by general voluntary subscription. From what I saw and heard I am persuaded that the friends of philanthropy and of Christ in England would honour themselves, and confer no small benefit on the Irish population of Cork, by forwarding subscriptions and donations to the funds of that institution. This city, with 100,000 inhabitants, contains only 20,000 protestants. Can your society do nothing for the 80,000 held captives in the fastnesses of popery? Here is a noble field for the labours of a city missionary.

The cause of protestantism at Tralee I found very low. In the neighbourhood where I distributed tracts and conversed with Roman Catholics, I met a little boy whose looks much interested me. He was on his way, as he expressed it, "to take care of sheep." I gave him a tract

which he received most thankfully. I asked if he could read. He replied in the affirmative. I inquired if he read the scriptures at home. "I have'n't got them, Sir." "Would you like to have a New Testament?" "Yes, your honour." "Could you read it?" "Yes." And, taking a Testament from my pocket, I tried him. He read with fluency." "But, perhaps, the priest wo'n't let you keep the Testament if I give it you?" "I sha'n't let him know I have it, your honour." "But possibly your parents may prevent your reading it?" "Oh, your honour, my father and mother, and little brother and sister will be glad to hear me read it." I then told him the Testament was his, and I shall not soon forget the delight with which he grasped it. May the Divine blessing attend the word, "the entrance of which giveth light!"

Never, until this visit to Ireland had I any conception of the difficulties with which protestant brethren have there to contend. I fear many English friends are as ignorant of these as I once was. I question if the majority of those labouring in missionary stations abroad

require higher qualifications or more vigorous faith in the power of the truth, and the promise of God's Spirit, than do the men who give themselves to promote the kingdom of the Redeemer in this fearful stronghold of "the man of sin." I left the country delighted by its natural scenery, but mourning in soul over its spiritual desolation, and more determined than ever to interest the dear people of my charge, and the friends of Christ generally, in its claims on their fervent prayers, their tenderest sympathies, and their evangelistic labours. If popery is ever to lose its hold of the "Emerald Isle," it must be not by taking the system by the horns, but by the devout and fearless preaching of Christ crucified and Christ interceding, and specially by directing attention to the young and rising generation, thus undermining the citadel it seems impossible to storm.

Praying that the Committee may be guided in all their deliberations, by wisdom from on high, I am,

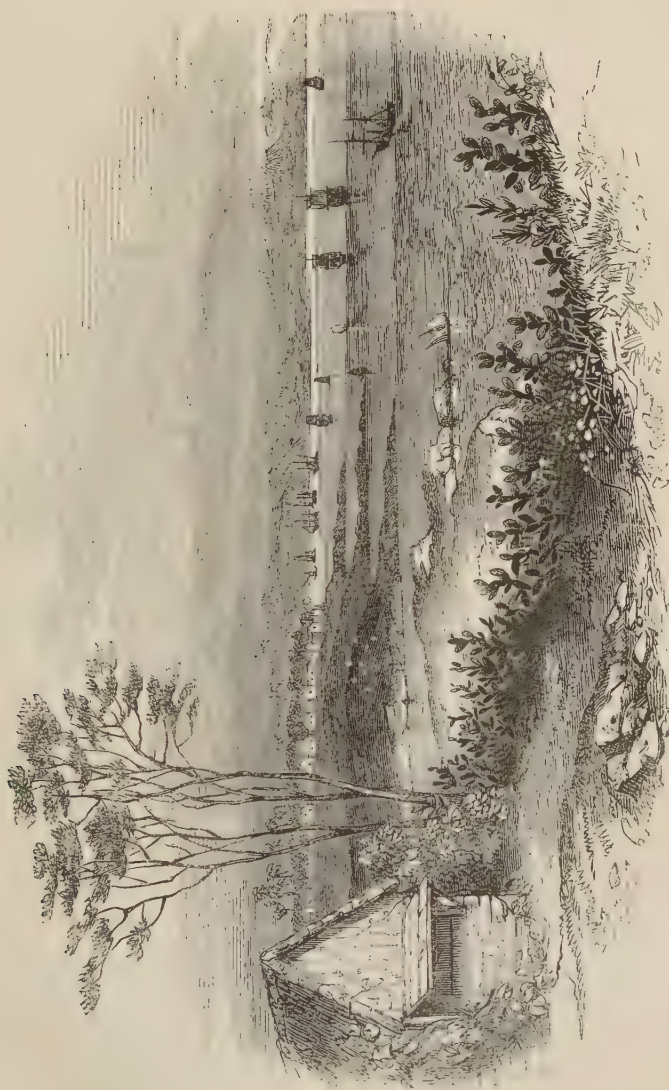
Yours, in our risen Lord,

A. M. STALKER.

CONTRIBUTIONS RECEIVED SINCE OUR LAST.

	£ s. d.	£ s. d.		£ s. d.	£ s. d.
Birmingham, Bond Street, Palmer, Mr. ...	0	10	0	Jarrom, Mr. Jos.....	0 10 0
Bishop Burton, near Beverley, by Mr. T.				Jesson, Miss.....	0 4 0
Sample, Contributions of Friends.....	2	5	0	Manning, Mr.	0 5 0
Bury St. Edmunds, by the Rev. C. Elven	3	3	0	Manning, Mrs.....	0 2 6
Leicester, Belvoir Street Chapel, by Mr.				Marshall, Mr. Walter.....	0 5 0
James Bedells—				Maxfield, Mr. M.....	0 10 0
Allen, Mr. John	0	10	0	Palmer, Mrs.	0 5 0
Barnes, Mr. William	0	5	0	Paul, T. D., Esq.....	1 0 0
Barnes, Mr. Samuel	0	10	0	Paul, T. D., Esq., jun.	0 5 0
Barnes, Mr. John	0	10	0	J. D. P.	0 5 0
Bedells, Mr. Joseph	0	5	0	Peet, Mrs.....	0 5 0
Bedells, Mr. James.....	0	5	0	Porter, Mr. Thomas	0 2 6
Bedells, Mr. Jos. Oxford St.	0	5	0	Robinson, C. B., Esq.....	5 0 0
Billson, Mr. Charles	0	10	0	Robinson, Mr. H. M.....	0 10 0
Billson, Mr. William	0	10	0	Rust, Mr. T. W.	0 10 0
Branston, Mr. Joseph.....	0	5	0	Sharpe, Mrs. Thomas	0 5 0
Chapman, Mrs. Thomas.....	0	10	0	Sunderland, Mr. Thomas ...	1 0 0
Carrier, Mr. Rupert	0	5	0	Thompson, Mr. John	0 10 0
Collier, Mr. John	0	10	0	Viccars, Mr. Samuel	0 10 0
Denisthorpe, Mr. J. F.	0	10	0	Viccars, Mr. Thomas	0 10 0
Ellingworth, Mr.	0	5	0	Wheeler, Mr. S. S.	0 5 0
Franklin, Mr. G. B.....	0	5	0	Whitmore, Mr. John	1 0 0
Fielding, Mrs. W.	0	4	0		
Goddard, Mr. Jos.	0	5	0		21 12 0
Hobson, Mr. S. J.....	0	10	0	Acknowledged previously ...	14 0 0
Horsepool, Mr. John	0	10	0		
Hutchinson, Mr. John	0	4	0		7 12 0
				Llandoverly, by Rev. John Morgan	0 9 9

THE MISSIONARY HERALD.



BOMBAY.

THE MISSION FIELD.

It is still a moot question in some portions of the Christian church, what is the most effective method of spreading among the heathen the gospel of Christ. The advocates of schools urge, and with no little force of truth, that the ignorance of the people must first be removed; that with increase of knowledge the vile systems of idolatry will of themselves fall to the ground; that only a new generation, carefully trained and educated, can escape the influences of idolatry, and purely live as it becometh the gospel of Christ; that, in other words, it is well nigh hopeless to expect the adult population to lay aside the habits and associations of heathenism. They are bound hand and foot, and their fetters it is almost vain to attempt to destroy.

In place of discussing this question ourselves, we shall lay before our readers the following sentiments of Dr. Wayland, of Brown University, in which he expresses both his own views and those of the eminent man in whose memoir they are found.*

I am well aware that all missions, whose object it is radically to renew and render meet for heaven the heart of man, must be sustained by confidence in God. Nothing could be more absurd than the attempt, by human power, to create or to sustain in the human soul that holiness without which no man shall see the Lord. Paul may plant, Apollos may water, but God giveth the increase. The faith through which we are saved is the gift of God. But while all this is generally acknowledged, there are differences, both in the simplicity with which it is received, and the boldness with which it is carried into practice. The belief that the conversion of men is the work of the Spirit, and the reliance on the promise of God that he will make the message of the gospel effectual to the salvation of men wherever it is delivered in faith and love, seem, I think, to have stood out in bolder relief in the

planting of the Burman mission than in many others with which I am acquainted.

This peculiarity gave rise to several others. As Mr. Judson believed that this was the work of God, one thing seemed to him just as easy as another. Nothing is difficult to omnipotence. "He spake and it was done, he commanded and it stood fast." The most direct way of securing the aid of almighty power, is to follow in the path marked out by omniscient wisdom. Mr. Judson therefore endeavoured, first of all, to ascertain the manner in which Christ and his apostles laboured to extend Christianity. This seems plainly exemplified in the New Testament. It is by the action of individual mind on individual mind. It is by embracing every opportunity which our intercourse with men presents, to tell them of the love of Christ, of their danger and their duty, and to urge them, in Christ's stead, to be reconciled to God. Thus did Christ, and thus did his apostles labour. They had no plan, no sapping and mining, no preparatory work, extending over half a generation before they should be ready for direct and energetic effort. As the apostles opened their commission, they saw that it commanded them to preach the gospel to every creature. They obeyed the commandment, and God wrought with them by signs, and wonders, and mighty deeds. Mr. Judson followed these examples, and his labours were attended with signal success.

Hence it will be perceived that he addressed himself at once to adults, to those who denied the existence of an eternal God; and the Holy Spirit carried the message directly to their hearts. Missionaries have sometimes said that we could scarcely expect men grown old in heathenism ever to be converted, since they were beyond the reach, at least, of our immediate efforts. We must therefore begin with children. We must establish schools, by our superior knowledge gain influence over the young, and with their daily lessons instil into their minds a knowledge of Christianity. And more than this: as the religious systems of the heathen are indissolubly associated with false views of astronomy, geography, and physical science generally, if we can correct these errors, the religion resting upon them must by necessity be swept away. As these views have been carried into practice, a change has naturally come over missionary stations. Ministers of the gospel to the heathen have become schoolmasters. Instead of proclaiming the great salvation, they have occupied themselves in teaching reading, spelling, geography, arithmetic, and astronomy. While some are thus engaged as teachers, others are employed as book-makers for the schools. Thus it sometimes comes to pass, that of the

* A Memoir of the Life and Labours of Rev. A. Judson, D.D., by Francis Wayland, D.D., p. 163. Nisbet, 2 vols.

men sent out for the express purpose of preaching the gospel, a large portion do not preach the gospel at all.

Mr. Judson, as I have remarked, took a different view of the work to which he considered himself set apart. He saw men all around him perishing, and he at once offered to them the only remedy which God had provided. He believed that there is a Holy Ghost, and that to him the hearts of all men are open. The apostles were not sent to be schoolmasters, but to be heralds and ambassadors. He aimed to follow closely in their footsteps, and hence, I think, that the narrative of his labours resembles more nearly that in the Acts of the Apostles than most others with which I am familiar.

And in all this I cannot but believe that the "foolishness of God is wiser than men." The gospel is always to be preached to parents rather than to children; and especially so in the first planting of Christianity. The first profession of the religion of Jesus must, by necessity, expose the disciple to obloquy, reproach, and persecution. No one can suppose it to be the will of God that all these are first to be borne by little children. It never was, and it never will be done. Besides, the influence of the heathen parent will be more powerful over his child than that of the Christian school teacher. Hence, while schools diffuse knowledge, improve the intellect, hasten the progress of civilization, and are therefore benevolent and philanthropic, they are not, as it seems to me, the missionary work which Christ committed to his disciples. That they have done good who can doubt? But, as a means for converting men, that they have fallen very far below the simple preaching of the gospel is, I think, beyond a question. The preaching of Mr. Abbot and his assistants, in Arracan, has, I believe, been the instrument of more conversions than all the school teaching of protestant missions for the last thirty years.

And here it may be worth while to observe the object which Mr. Judson always kept steadily in view, to the exclusion of every other. It was not to teach men a creed, or

to train them to the performance of certain rites, or to persuade them to belong to a particular church, but, first of all, to produce in them a radical and universal change of moral character, to lead them to repent of and forsake all sin, to love God with an affection that should transcend in power every other motive, and to rely for salvation wholly on the merits of that atonement which has been made for man by our Lord and Saviour Jesus Christ. It pleased God to crown his labours with success. It will be seen that, as the fruit of his labours, this type of character, so peculiar to the New Testament, was created in the souls of ignorant, licentious, and atheistic Buddhists. These disciples talk, and act, and feel in the very spirit of Christ and his apostles. Never, until this temper of heart was exhibited, were they admitted to the ordinance of baptism, and received as members of the Christian church. At the same time, the persecutions to which they would be exposed were plainly set before them. They were told that unless they loved Christ better than houses, or lands, or brethren, or their own lives, they could not be his disciples. No one who could not bear this test was encouraged to hope that he was a child of God. And yet, in view of all this, many earnestly desired permission to profess themselves the disciples of Jesus. Such, and such only, formed the church at Rangoon. He believed himself authorised to admit to the fellowship of saints none but those on whom this great moral change had passed. Hence we find in his journals no account of children who were baptized on the faith of their parents. He believed religion to be a personal matter between God and the soul of man; and hence, where there could be no evidence of a renewal of the moral nature of man, there could be no reason for admitting an individual, whether young or old, to the ordinances of a spiritual church. It is in this respect mainly that Christians of the baptist persuasion differ from their brethren who hold with them the other great doctrines of the Reformation.

INDIA.

DACCA.

Our aged missionary, Mr. ROBINSON, has furnished us with an interesting report of the progress of the gospel in this district. Like his prototype, CHAMBERLAIN, Mr. BION widely traverses the surrounding districts, and has met

with striking and indubitable proofs that the Lord is working with him.

Street preaching.

The report says:—

We often address the people of Dacca, in
4 E 2

the streets and lanes of the city, twice a day, taking advantage of the cool of the morning and evening for that purpose. These feeble efforts may be viewed by some with indifference, and by others be despised; but we feel persuaded, that we are in the right, and that if he who disputed daily in the market at Athens were in this place, he would daily be seen preaching in the streets of Dacca. Some think that schools ought to be attended to rather than street-preaching. We are no enemies to Christian schools, and if it be asked, Why do we not then establish schools? our answer is, We have not the means. If our friends will furnish us with the means, we shall be very glad to meet their wishes to the utmost extent of the means with which they may furnish us.

Market preaching.

The markets in the vicinity of Dacca have not been neglected. They furnish a fine opportunity of preaching the Gospel to the poor villagers. There hundreds of people are collected from the country round, and they have an opportunity of hearing the gospel, which they would not enjoy in their scattered villages and hamlets. There is this encouragement, that they hear with attention, especially if they are addressed before the business of the market commences. Indeed they are now so prepared to hear preaching, when they go to the markets, that many of them look for it, and seem as ready to hear as the preachers are to address them. Even old women take notice of what they hear, and have been known to repeat, in our presence, with apparent pleasure, the leading truths which they have just heard.

Itinerant labour.

Distant places have been visited as during former years, as Tipperah, Bikrampur, the north-west and north of Dacca, Mymensing, and east of Pubna. In all these places, we find many who are willing to hear, and who gladly receive and read the Scriptures.

In Bikrampur, Mymensing, and Serajganj, there are many who seem well disposed, and wish to hear more and more of the Gospel; but it is little spiritual food that we can impart to them—but a few drops of the water of life we can give them to drink.

A village station formed.

We have paid much attention to Tipperah, and though we have not met that success in one quarter which we once hoped to obtain, yet in another case we have reason to record with great thankfulness the success of our feeble efforts. By our preaching in Tipperah, the gospel found its way to a secluded spot in that zillah called Josadapur. This village is two days' journey from Comilla; and at the time to

which we now refer, it had *never* been visited by any of our native preachers. But some persons from that spot had heard the gospel in another part of the zilla, where our brethren were preaching. They received some books, which they took home with them, and several of them began to discuss the merits of Christianity. They soon came to the conclusion, that they needed more instruction, and it became a question among them, whether they should send a deputation to Dacca or to Chittagong, to request the instructions which they desired; they at length determined to send to the missionary at Chittagong, as that place was much nearer to them than Dacca.

We need not say, that this request was most gladly received and instantly complied with. When the Gospel was preached more fully among them, several of them declared themselves believers in Jesus, and were baptized.

We afterwards sent two of our native preachers twice to visit them, and the report which they brought was very cheering. We suppose there are now about twenty baptized persons in that place, converts from heathenism, and among them two Brahmans; others seemed inclined to join them. The primary cause of this success, let it be remembered for our encouragement, was the preaching of the word in Tipperah by some of the native preachers from Dacca.

"Preaching with all confidence, no man forbidding."

The following statements by Mr. Bion relative to the Baroni which has just taken place (middle of April), at Naugalbandh, will show something of what occurs on our itineracies; they will be read with interest as showing the state of the native mind towards the Gospel. Mr. Bion first notices the decrease in the number of people. "I was preaching at this Baroni," he says, "several years ago; and then both sides of the river were so crowded with boats, that we found it difficult to get a place to preach. Now the assembly was much smaller, but few people came from distant places. The majority consisted of people from Dacca, Bikrampur, and the villages of the Megna.

"The preaching was carried on with more comfort this year than during former years. In 1849 and 1851, when I and others were at this Baroni, it was almost impossible to address the people, without being interrupted by obstinate opposers; and, on one occasion, we were not able to preach without interruption for half a day; many Brahmans scoffed and cried, 'Hari bal,' so loudly, that we were at last compelled to stop, and seek some other place for preaching.

"But this year we preached in five or six places, extending to the distance of two miles in the very thickest part of the assembly, and though sometimes nearly all our hearers were

Brahmans, yet they would listen with attention for one or two hours, and then openly condemn their own tottering system.

"When I addressed them on the great truth, that there is but one God, and charged them with not worshipping that one God, a Brahman said: 'What the Padri Sahib says is quite true.' Our congregations throughout the whole time of the Baroni were very large, and they kept together for a long time. We exposed very freely the folly of bathing in order to obtain the pardon of sin, and exhorted them to abandon idolatry without delay, and take refuge in the true Saviour.

"No one spoke a word in opposition; indeed the Brahmans seemed to be deeply impressed with our addresses.

"We had some very encouraging conversation in our boats with Brahmans from Bikrampur and Rajnagar. When I was returning through the crowd, at every few steps I heard the people speaking of me. One said, 'This is the Padri Sahib: he wants to make us all Christians.' Another said, 'This is Christ's Padri: he is very busy in destroying Brahmanism.' A third said, 'This is the Christian Sahib: let us go with him to get a book.'

"In the evening we left the Baroni, and put our boats to near the Megna. Here we saw three or four Brahmans from Bikrampur, and on our walking up to them, they began a religious conversation with us, and earnestly begged a copy of the Gospels.

"I said that I had not a single copy left. 'But have you never,' said I, 'received any of our books? We have given many in Bikrampur; and to-day I have given to persons from that place.' They replied, 'We never heard of you till to-day, and we have not received any of your books. We do not stand in the bazars, but remain in our houses; and we should be very glad to see you in our villages, and to hear more of your Jesus Christ; for what you said to-day about him is very good, and to us very astonishing.'

"After finishing our address, we often had to walk a good way to our boats, and usually a large crowd accompanied us for books. We did not give books to those who were full of levity, nor to those who seemed unable to read them, as we had with us only a thousand volumes. There were some well dressed respectable Brahmans, who waded into the water up to their knees in order to get a copy of one of the Gospels. I never saw anything like this in *this* place before. I took several of them into my boat, and asked their names and places of abode. I gave eight copies of the whole Bible, and thirty copies of the four Gospels and Acts, to Brahmans from Bikrampur, Rajnagar, Barisal, Dumrai, Lalpur, Tipperah, and even from Deccan, and Shabazpur, a place bordering on the Bay of

Bengal. Many of these Brahmans knew me, having seen me at other places in preceding years, and they listened very attentively to what I said to them.

"On the bathing day, we moved our boats to three different and distant places; one at the end of the Baroni to the eastward, then we moved them in the middle, and last of all to the western end of the Baroni. In the last place we were surrounded by crowds of respectable and wealthy Brahmans. We preached and gave many books from 12 o'clock till 2, and though this was the hottest part of the day, the Brahmans left their boats and dinners to come for books.

"After our stock of books was exhausted, many well-dressed respectable Brahmans stood a long time near our boats in the burning sun, not willing to believe that we had no more books to give away. At last we thought it best to leave the place, and thus convince all that no more books were to be obtained."

This short statement by Mr. Bion is of a very encouraging nature; it shows that a great change has taken place in the public mind, and that Brahmans, instead of rejecting the Scriptures, as they formerly did, are now very anxious to obtain them.

Statistical summary.—The church.

We have had no great increase of members during the year. Only seven were baptized and two were removed by death. One, alas! has apostatized, and *this* is to us a real cause of grief. Death may diminish our numbers, but those who die in Jesus are not lost.

School.

We have, as we stated last year, one little female school composed of Christian children, one child excepted, who is a Mug. The Hindus and Muhammadans steadily refused to send their daughters, or we would gladly receive them. These children are taught reading and writing, both in English and Bengali, with needle-work and knitting.

Scriptures and tracts distributed.

The number of volumes of Scriptures put into circulation during last year was between 4000 and 5000. Of tracts 5000 were distributed: but besides these Scriptures, a still greater number were supplied by the Calcutta Bible Society, for distribution by Mr. Bion in his itineracies. We reckon therefore, that in this eastern part of Bengal, in Dacca, and its neighbouring zillahs, not fewer than 10,000 volumes of Scripture have been put into circulation within the last twelve months. That these vast numbers of volumes, containing greater or smaller portions of the Word of God, are eagerly received by the natives, is very clear from what has already been stated.

BOMBAY.

It is with pleasure that we announce the arrival of Mr. CASSIDY at his chosen field of labour. On his way thither he spent a few weeks in Christian intercourse with the missionaries of Ceylon, visiting the schools and stations, in company with the brethren. The question of supplying the native churches with native pastors attracted much of his attention, but the poverty of the people and the long continuance of the present system, seem to create somewhat formidable obstacles to the early independence of the churches, and the self-support it is every way so desirable to secure. Mr. CASSIDY also gives us, as the result of his inquiries, that "native schools have not been so largely blessed as a means of conversion as public preaching;" clearly pointing out the importance of that course, so largely adopted by our missionaries, of itinerating in the districts where they dwell. Every mission station should be the centre of light to the region around, whence the servant of Christ should penetrate into every hamlet and town within reach.

Mr. CASSIDY arrived in Bombay about the month of April, and received a cordial welcome from the various missionaries and friends by whom he was previously known. He quickly commenced his labours for Christ. A room was obtained for the purposes of instructing the young, and of meeting with persons desirous of information in the truths of Christianity. The attendance was at first small; four or five children only gathered. From twelve to twenty persons formed his first congregation. A discussion took place on the objections brought by unbelievers to the miracles of Christ, which our brother endeavoured to remove.

A short time after this, Mr. CASSIDY was invited, for reasons which may be

divined from the following letter, to Poonah, a city about eighty miles from Bombay, and containing a population of more than 100,000 people. We have been kindly favoured with the use of the letter by the Rev. C. Stovel, to whom it was addressed. Its first date is July 5, 1853.

A baptizing scene.

Along the eastern limit of Poonah cantonment runs a little stream whose tiny rills murmur very gently or altogether disappear during the hottest months; but now, when the south-east winds blow, and let loose the vapours upon our arid hills and parched plains, this small rill swells up into a rushing torrent, and lifts up its grateful voice in many waters. Over it rests a bridge, and across its channel, a little above the bridge, runs up a wall which retains the waters above, till they swell as now, and fall in graceful cadence over its summit, and foam themselves on their rocky channel, or wear away the hard rocks below. The rushing waters and the gurgling streams sound symphonious to one while he stands below the bridge, for the stream is chiefly spanned by the middle arch, and at either side you stand upon the naked rock below the rising arch. Upon that bridge stood a few, last sabbath afternoon, and they were looking down below. Upon whom do you suppose they gazed? There was a small tabernacle there, which had been set up the evening before, and not far off, and partly under the arch, stood a few who had assembled there at five that evening, to obey our Lord's command, and endeavour to fulfil all righteousness. The presence of the Lord was sought and felt to be present. Jesus thought of John, and of Jordan, and of his feelings, and of the voice of heaven in his behalf; and, with his heart thus full, he looked upon us all. We prayed, and heard his voice in Matthew's closing lines, and thought who his disciples were, and how he has commanded such to worship him by obeying his commands, and we asked ourselves whether he had drawn us to his fold, and whether we were ready to acknowledge the baptism of his Spirit, as he had appointed. Then we sang a hymn on being buried with Christ in baptism, and some of that small assembly then entered the tent, and after a few minutes your poor missionary came out, and walked a few yards down the bank till he saw where much water was, and thither he went and stood. Presently an officer of H. M. 86th entered the stream, and came to where the baptist stood;

and then the baptist, lifting up his hands, as if fulfilling a solemn vow, uttered the words of the commission referring to the ordinance, and then quietly laid the subject before him into the stream, and raised him up again. A private of H. M. 78th Highlanders followed, and him he also in like manner immersed; and so a third, a private of the same regiment; and so a fourth, a corporal of the same regiment. These four have long been convinced of the necessity of obeying our Lord's command to be baptized; and, as this is the first opportunity they have had, they have embraced it. When they had been baptized, they were commended to the Lord in prayer, and the congregation below the arch was dismissed with the blessing. It is a day long to be remembered in our annals.

The gospel banner unfurled.

July 18. Yesterday, the 17th of July, was a wonderful day. I had taken the liberty of asking counsel of a few baptist friends, and one of them asked me whether or not Poona offered some advantages as the centre of a mission field. This led to an invitation to open a stated service on sabbaths to a few baptist brethren. Arrangements were made last week to obtain the use of the Masonic Hall for the purpose during the rains, at £4 a month, and an advertisement was inserted in the "Poona Observer" of Saturday last. We expected a dozen or so; but, to the surprise of all present, the soldiery came pouring in, having asked leave of their officers, and filled the whole house. Tables, chairs, and benches, were crammed full. Some had to stand, and the rest to move away to the presbyterian free church service in the neighbouring building. Three or four dozen benches must be immediately provided. God's mercies are for ever sure. The text was, "The bread of God." In the course of the sermon, man's utter need, and the nature of God's merciful provision, were considered, together with the manner in which the manna and the supper bread set forth the same truth. It was a day in which my cup, and, indeed, as far as I could learn, the cup of each one present, overflowed. The Lord keep all from vaunting, self-conceit, and error! The Lord, in the midst of multitudes, was humbler than his hearers, worshippers, and flatterers. May his lowly mind be also found in me! This is the first baptist congregation-service ever held on this side of this vast continent of India, held among those whose example gives the heathen the name of

our God, at the request of the baptist brethren themselves, as a centre whence may issue the testimony of the church to the truth. On my return home I found letters from Ceylon, stating that friends there cease not to pray for "poor brother Cassidy," and God is answering their prayers, and yours, and those of all who call upon him in behalf of the poor, weak, ignorant servants who are pursuing his work as he has commanded them. Oh, what shall I render to the Lord for all his mercies?

In the evening "the dew of Israel" was our theme, and we felt as if refreshed by his presence. Several of our members were away at the free church, because it was sacrament evening there. I was very glad of this. I hope no narrow-minded denominationalism, nor "any other creature," will separate the Christian brotherhood, and breed discord in our family. And for my friends' and brethren's sakes, I will now say, "Peace be within thee." The public papers have given me a hearty, and some of them a too flattering welcome. A missionary brother (American baptist) has begun a correspondence from Asam, in Burmah. God give us all great and generous hearts to keep up love pure and undefiled.

The sphere of labour.

This is a lovely station, where I have spent some years of labour, prayer, joy, and sighing. The mountains around Poona have a reviving freshness about them that gives my spirits a buoyancy and direction not at all unpleasant. Thoughts, histories, sermons, prayers, labours, tears, and singing, are crowded amongst their now carpeted and flowered sides and base, and the places round about. A large hill-fort, Singhai, where Sivajee and his ramoshees used to rule, the terror of the country; he once went down to Vingorla, and frightened the British merchants there and was alleviated by a grant from them of £20,000; and the scourge of some of its princes, still stands, but its presence speaks peace; and so also the little hills around "by righteousness," now no longer the haunt of lurking robbers and suspicious chieftains. The peace of power,—not of assent, nor of harmony of feeling and sentiment;—and the strong arm of the law, reigns around, and there is no fear. The people have, in past days, showed me the most melting kindness, but as yet they have not taken any decided steps. The Lord exalt his Zion on the top of these mountains!

CEYLON.

COLOMBO.

Mr. ALLEN has received with great joy the tidings of the reinforcement of this mission by the accession of Mr. and Mrs. CARTER. He is looking forward with hope to a more thorough visitation of the native churches, and to traverse the jungle more frequently on his errand of mercy. His late journeys are thus described. The date of his letter is July 13th.

During this month, up to the present, I have visited many of the chapels and schools. The chapels occasionally on the sabbath, and the schools in the week, preaching sometimes three or four times a-day.

Kottigahawatta.

I was at Kottigahawatta on Lord's day, the 3rd, when I preached to a tolerable congregation, about one hundred adults, besides boys and girls from the schools, and afterward administered the ordinance of the Lord's supper to eighty members, taking the opportunity I have often wished for of explaining to them the design of that institution;—very necessary, since we have so much strange teaching here in reference to that subject. I shall be there again the day after to-morrow to examine the schools, and to effect if possible some alteration and improvement.

Grand Pass.

Monday, 4th, visited Grand Pass school; Wednesday, 6th, went to two village school stations in connexion with Grand Pass, and preached to two congregations after the school examination. Congregations were small, some attentive, and some inclined to dispute, being rigid Buddhists. They are very trying at times. Their object is often-times made plain by a question they will put, such, for instance, as the following, "How did Cain obtain a wife?" I seldom notice such things except to rebuke, and direct their attention to the gospel.

Matakooly.

On the 7th, visited Matakooly school, and endeavoured to gather a few people to preach to, but did not succeed. They are abundantly fruitful in excuses. Sickness is very prevalent just now. There I had to rebuke a man who lives near the chapel, having three wives, for building a shed close to the chapel, but on his own ground, for a comedy; such things here are generally very obscene. Yet such are the people we have to deal

with; surely nothing but sovereign grace can ever change them. O how hard it is to make any impression! That seems to be a little sink of iniquity, and few or none have been recovered from it as yet.

Hanwelle—Wailgama.

On the 12th and 13th, I was in the Hanwelle district; preached at Wailgama, and afterward settled a dispute about a right to the fruit growing on the mission ground. One man, a member of the church of course, was very obstinate, and declared that nothing but a court should deprive him of the fruit of a jack tree, or a share of it. They had, however, no sort of right, as inquiry proved, and I forbade them for the future. All seems to have arisen from the interference of the former preacher, who was discharged some time ago. He would stir up strife if possible between the people and the present preacher. It took me some hours to put things in something like order. Preached at Hanwelle the next morning to about sixty or seventy people, and left them for Bombiriya on my way home. At Bombiriya, an out-of-the-way place, there is a school, in which some forty boys get on pretty well. There also I preached to, I suppose, about the same number of adults as at Hanwelle, until I was exhausted, and returned some two or three miles to my bandy, and reached home about six in the evening; having eaten nothing since the night before; not because I could not eat, but because I could get nothing, and had nothing with me save an orange.

Lepers' Hospital.

Friday, the 15th I went to the Lepers' Hospital, and spent an hour and a half with the poor creatures there, teaching them about the moral leprosy, and directing them to Jesus for the cure.

Byamwille.

On Lord's day morning, 17th, I went to Byamwille to preach. The chapel was crowded, and for more than two hours did I try to instruct them in the great things of salvation, especially justification by faith, and returned, after twenty miles' drive, time enough for the Pettah in the evening. On Wednesday, 20th, I went again to the same place to meet the schools there, and to do anything else that might be necessary.

Hoonoopitiya.

On Friday, 22nd, visited Hoonoopitiya in the morning. There is a school at that place, and generally there is a large gathering of adults. They are anxious to build a better

place than their Cadjun shed, but are poor and unable. The place needs to be enlarged. In the afternoon to Colombo, to attend first a meeting of the Revision Committee, and after that a committee meeting of the Bible Society.

The Pettah.

Yesterday, Lord's day, the Pettah was crowded beyond sitting room, arising to some extent from the illness of the Presbyterian minister. Indeed, both the Scotch and

the Dutch presbyterian ministers have had dysentery, and are not yet convalescent. Illness prevails widely at present. To-day I am weary as I write. Next Lord's day morning I shall be at the Gonawella station. I do not know whether I told you last mail I had baptized a young man at the Pettah, or was about to do so. He was baptized a fortnight ago. He is a very spiritual and zealous young man. This week I expect to baptize a Tamil lady, the sister of one of our members.

WEST INDIES.

BAHAMAS.

NASSAU.

During the absence of our esteemed missionary, the Rev. H. CAPERN, the charge of the station has been committed to his coloured assistant, Mr. J. J. BANNISTER. The following letter addressed by Mr. BANNISTER, on behalf of the leaders of the church, to Mr. CAPERN, will be read with interest, as illustrating at once the affection of the people for their pastor, and their confidence in the brother who is faithfully supplying his lack of service.

Nassau, July 1st, 1853.

BELoved PASTOR,

We do exceedingly rejoice in having an opportunity of addressing a few lines to you, and our earnest prayer is, that they may meet you and yours enjoying perfect health.

This letter will doubtless meet you in your native land, whither we trust your heavenly Father has conducted you in safety, since we were informed of your safe arrival in America. Words cannot express the sorrow we felt when you said farewell to us, to leave us for so long a time; for six months is to us a long time. And could we feel otherwise? No. For nearly thirteen years have you watched over our souls, guiding us and suffering with us. Throughout all our distresses, you were sure to sympathize with us, and, by your advice and direction, we have been upheld. While absent from us, dear pastor, we can never cease to remember you, and to pray our heavenly Father to spare your life, and permit you to return to us again. You will expect us, we know, to acquaint you how we get on in your absence with the flock

over which we trust the Holy Ghost hath made us overseers.

We lift up our hearts in humble gratitude to God, while we say that, with your youthful colleague at our head, we are marching onwards in the good old way. To say that we do not miss you, would not be correct; but, while we deplore your absence, we have, at the same time, great reasons to bless the great Head of the church for the great boon given us in the person of your young friend and fellow labourer already alluded to. The preaching of the word of life and the administration of the ordinances are going on as usual, and all things seem to bid fair to our souls' prosperity.

We have had nothing to pain us since your departure; no bickerings nor strife amongst us, and we are as happy as we can be in your absence.

May God of his infinite mercy ever keep us in the unity of the Spirit and in the bond of peace, to the praise and glory of his name.

Please accept the kind regards of,

Yours affectionately,

THE LEADERS.

In the behalf of the leaders convened,

(Signed) J. J. BANNISTER.

In a very recent communication from Mr. CAPERN we learn the decease of a valued teacher, C. W. FOWLER. The following is an extract of a letter from Mrs. CAPERN, in reference to this painful loss.

The fever is still in our midst, sometimes assuming a mild, in others a severer type. Among its victims I am pained to tell you, poor Fowler, of Long Island, is one. He had been down here early in June and spoke at our

missionary prayer meeting. On his return they had calm weather, got out of provisions and water, and suffered in consequence, while he was exposed to the night air, and the burning sun by day. He had intermittent fever soon after he reached home, but lingered till the 18th of this month, when he was called from his labours on earth, we trust to his heavenly rest. I have had no particulars of his last hours, as his poor afflicted widow could not write; but she has promised to do it soon. I wrote to her on the return of the vessel, said what I could to console her, and advised her to remain there until your return, I also gave her sister ten dollars from the school fund for her.

Can any thing be done for her? She has six children to care for. What will she do without some aid?

On this afflictive bereavement, Mr. CAPERN observes:—

"We have sustained a great loss in the death of this native brother, and one which I fear we shall not for some time repair. He was on an island about 150 miles from Nassau, having seven stations under his care. For nearly eight years he had been labouring in that field, amidst evidences of signal success. It may be said of him truthfully that few men ever gave themselves to their work more indefatigably and devotedly than he. He was "in labours more abundant." And though dead, he will long speak in that field of toil, from which death, alas! has removed him.

I do hope that some assistance will be rendered to his poor widow and six dependent children. Most happy shall I be on my return to the Bahamas to be the almoner of those who can and will express, in the way desired, their sympathy with a mother (herself a most useful woman) and her six small children, whom God, by the hand of death, has seen fit heavily to afflict.

I mentioned this case to a generous friend in Bristol, and he very kindly gave one guinea towards it, and said he had no doubt but others would aid if the case were made public.

The following letter from our departed brother to Mr. CAPERN will be read with interest. "He being dead yet speaketh."

Long Island, May 16th, 1853.

MY DEAR BROTHER,—After your departure, I, on the 21st of April, payed Ragged Island a visit, where I found all things in a good state, with every member standing; not one to be put away from the church. And all seemed to say, "I will hear what God the Lord will speak, for he will speak peace unto his people and to his saints, but let them not turn again to folly."

On Sunday, the 1st of May, I baptized eight candidates. Among them was a little girl twelve years of age. To deny her a Christian privilege was more than I could do, for her answers were those of the people that have learned of God. I asked her if she could let the world go to follow Christ. Her answer was, "If Christ could leave heaven for me, I ought to leave the world for him;" and, "if he loved me, I ought to love him." I again said, "But you have not seen the world." She then said, "No, sir, but I would like to see the world above, for where Jesus Christ is must be a better world than this." I again said, "Do you think baptism will save you." "No, sir; the blood of Jesus Christ alone can save me, and I know that he will cast out none that come to him." I said again, "Why do you wish to be baptized?" "Jesus Christ said, 'Suffer it to be so now, for thus it becometh us to fulfil all righteousness;' and we ought to follow him in all things." Her answers were so becoming that I continued to examine her for about half-an-hour. I was there nine days, and I had work to do all day, and at night preaching, for those that could read would come with questions, and those that could not would seek a knowledge of what they had heard. It was seldom I could get to bed before eleven o'clock.

Sunday we had four services, and that at the water-side made five. Oh, what a sabbath! It was a minister's reward. It was a renewal of his strength. These lines appeared to be the sentiments of the minds of the people:—

Father of Mercy, drop thy frown,
And give me shelter in thy Son,
And with my broken heart comply,
O give me Jesus, or I die.

O Lord, deny me what thou wilt,
If thou wilt ease me of my guilt;
Good Lord, in mercy hear me cry,
And give me Jesus, or I die.

O save my soul from gaping hell,
Or else with devils I must dwell;
O might I enter, now I'm come!
Lord Jesus, save me, or I'm gone.

I also visited Raccoon Cay, and, thank God, I cannot complain of things there. Our young brother, George Gibson, has been very useful, and is still so. He pays Raccoon Cay a visit now and then; and the church at Ragged Island is greatly dependent on him, when our aged brother is not able to travel up to the chapel.

At Ragged Island we have upwards of forty inquirers, although I baptized but eight.

At Long Island, the church at Palestine works well still, and we can believe that God is with us. We still go on to increase, and I have enough to take me into the water again. I have had the pleasure of baptizing twenty-two this year, and hope to have as many more before the end.

Your short visit to McKinnen's has done great good. I think it will be a church in which we will have to rejoice. At Millington, as soon as we can get the new chapel completed, I think we shall have something to do there also. At Addenle's, since I put off the old leader, things are altogether in a better state. At the south end we have an open door before us, but for want of a chapel little can be done. But the day is not far off; for, in Joel ii. 21, it is said, "Fear not, O land, be glad and rejoice, for the Lord will do great

things." And my prayer is, that God will help us to get a piece of land, that we may have a chapel.

For Great Harbour my soul is cast down even to the ground. I hope you will remember it. They are collecting to purchase a house near the chapel. There we shall be able to give more time to the Harbour by having a place to go to.

I am, dear brother,

Yours affectionately,

C. W. FOWLER.

JAMAICA.

Our readers are familiar with the reiterated cry that ruin of every kind has overtaken the island of Jamaica; that emancipation, if a right, has yet been injudiciously given; and that a state of barbarism was rapidly succeeding to the comparative civilization gradually spreading in the time of slavery. That great commercial distress has overtaken the island, that numerous plantations have been thrown out of cultivation, and many more have fallen off in their produce, none will attempt to deny. Meanwhile this state of things has its alleviation. The low price of land has permitted the negro to become a free and large purchaser: and throughout the country a peasantry is rising up possessing the freehold of the soil, and securing for itself the future control of the government. The folly of the planters has led to this displacement. Ruin to him is becoming, and has already in numerous instances become, the prosperity of his former slave. Who shall say there is not in this a fit retribution for ages of tyranny and oppression?—one of those great lessons by which the Supreme teaches the rectitude of his administration of human affairs. We cheerfully place before our readers the following extracts from a letter lately received from the Rev. D. J. EAST. A more useful and satisfactory correction cannot be given to some of the misap-

prehensions which prevail respecting the state of the negro, and the condition of the island. He says:—

During the vacation I have been to Spanish Town, Kingston, Four Paths, Porus, Thompson Town, Sligo-ville, Passage Fort, Clarkson-ville, Brown's Town, and Guy's Hill. In the Spanish Town district I attended, with brother Clark and other brethren, a series of missionary meetings; and at most of the other places attended some public religious service. In nearly all these stations I was much gratified with the state of things I witnessed. At Spanish Town and Passage Fort we had crowded meetings. At the former I should think there were fifteen hundred, and at the latter one thousand people. My observation of the social condition of the people was any thing but to justify the slanderous reports which you sometimes meet with both in Jamaica and English newspapers respecting it. Almost involuntarily I found myself ironically quoting the terms, "starvation," "vagrancy," "idleness," "insubordination," which the enemies of the Jamaica peasantry have reproachfully applied to them. Do not listen to them; the charges alleged in such language are false and malicious. The planting interest is sinking; but the people are rising. Money is scarce with them; but they are amassing material wealth, and I have no doubt they will one day become the masters of the soil. They cannot endure the present burdens of taxation; and, I hope they will not; as I am sure they ought not. They have their faults; some of these are great and heinous; but they are greatly magnified on the one hand by those whose expectations of them exceeded all that might reasonably be expected; and on the other hand, by those whose souls are sore vexed because they cannot worry and oppress them as once they were wont to do. For my own part, I never hear of a complaint which may not either be traced to the cruel system from which they were only lately liberated, or for

which I cannot instantly find a parallel amongst men occupying the same social position in England. My recent travels along mountain passes and amongst mountain settlements have greatly raised my estimate of the people. Where, from the seclusion in which they live you might expect to find them in a state of semi-barbarism, I found them in comfortable homes, decently clothed, and with well-cultivated provision grounds,—some of them as clean as an English kitchen garden; and that is saying much, in a land where after rains a crop of weeds will grow up in a night. But I shall weary you; and yet I could not forbear saying this, for my indignation sometimes burns when I read the scandalous assertions with which English ears are sometimes filled by a class-serving press. Tell our friends at home they are big black lies. The people are not starving; nor likely to do so. They are not vagrants; nor likely to be so. They are not idle, when when they are properly remunerated for their labour. They are not sinking into barbarism, but rising in the scale of civilization.

We continue from our last Herald brief reports of the state of the churches in the Western part of the Island.

STURGE TOWN, } ST. ANN'S.
SALEM,

S. HODGES, *Pastor*.

The pastor of these churches has been absent for several months in consequence of domestic affliction, but the services of the sanctuary have been well attended. From the church at Sturge Town twenty-eight members have been dismissed to Brown's Town, in consequence of living nearer to that place. This, together with the large number of deaths, will account for the decrease of forty-seven members at this station. In both churches peace and harmony prevail.

BROWN'S TOWN, } ST. ANN'S.
BETHANY,

J. CLARK, *Pastor*.

During the past year sickness has extensively prevailed amongst the members of the church at Brown's Town, and no less than forty-eight members and large numbers of inquirers, sabbath scholars, and attendants, have been removed by death. Thirty-three persons have been excluded for various sins, while only twenty-nine have been baptized, and twelve restored: and, although twenty-nine members from a neighbouring church have been received, there is a decrease of thirteen.

In connection with the church at Bethany, thirty-one persons have been baptized, and four restored.

The sabbath-day congregations at both stations have been exceedingly good, and other services have been generally well attended. It is hoped that in answer to earnest prayer the word of God has not been preached in vain.

DRY HARBOUR, ST. ANN'S.

T. SMITH, *Pastor*.

"At this station," writes the pastor, "we have had much to grieve and discourage. The attendance on the means of grace has not been good. Lukewarmness and apathy prevail among the members, and many have backslidden; but there are a few who adorn their profession."

CLARKSONVILLE, ST. ANN'S.
MOUNT ZION, CLARENDON.

F. JOHNSON, *Pastor*.

At each of these stations the word of God has been faithfully proclaimed, and numbers assembled to listen, it is hoped, not altogether in vain. "We have," reports the pastor, "several applications for baptism, but have thought it better to pause, and let many of them wait longer. Many of our people have suffered much from small-pox and measles, in consequence of which they have had many difficulties to contend with. Through mercy, however, small-pox has almost disappeared, and the measles are less severe. We therefore hope that things will soon become better. We pray that these protracted afflictions may produce a sanctifying effect on the churches."

STEWART TOWN, } TRELAWNEY.
NEW BIRMINGHAM,

B. B. DEXTER, *Pastor* (since deceased).

"We regret," writes the late beloved pastor, "that we have so much of a discouraging nature to communicate. As might be expected, we have suffered much from the fierce diseases which have 'waited round to hurry mortals home.' Indeed, we have never in any preceding year had to report so many deaths as at the present time. We rejoice, however, in the hope that what has in this respect been our loss, has proved the gain of our brethren and sisters who have been called away. A cause of far deeper sorrow is to be found in the increased number of those who have been excluded, especially as many of them had long been looked up to as old and tried members. We have not, however, been without intimations that the Good Shepherd has not forgotten us. The congregations have been good; deep and solemn attention has prevailed, backsliders have been reclaimed and restored, a few have been baptized at each station, and we are not yet without a small number who profess to be seeking for salvation."

REFUGE, TRELAWNEY.

E. FRAY, *Pastor*.

The past year has been one of joy mingled with sorrow ; of humiliation and thankfulness, of light and darkness. We have had to rejoice over eighty-seven who have come out of the world and joined themselves with the people of God ; and fifty-one backsliders have been restored. On the other hand forty-nine have dishonoured their profession, and walk no more with us : among them are many of long standing in the church, and one a deacon ! The inquirers' and backsliders' classes are still continued with God's approbation ; and the Sunday school is in a flourishing condition.

RIO BUENO, }
KETTERING. } TRELAWNEY.

D. J. EAST, *Pastor*.

Of the Rio Bueno church the pastor writes: "I became the pastor in the month of March last. From that time to this, the exercise of discipline has chiefly engaged my attention. No fewer than seventeen persons have been excluded, and of this number fifteen for fornication ! The carelessness of a large number still in the church has been to me a continual source of painful solicitude, and I am apprehensive that many more exclusions must take place before the church will be in a healthful state. Some there are, however, whose hearts are right with God, and who do earnestly and prayerfully seek the advancement of His cause. The people have in all cases discovered every disposition to seek the purity of the church in the prompt exercise of discipline, and have cheerfully and unanimously adopted whatever plans have been proposed for the improvement of their condition. About twenty candidates for baptism have been waiting for now eight or nine months for the administration of the ordinance. But the falling away of so many whose Christian profession was so recent, has made me deliberate and pause before receiving others into the church.

Of Kettering church I took the temporary superintendence in the month of June with a view to the settlement of a native pastor over it. Since that time the pulpit has been chiefly supplied by students from the college, and one of them, Mr. Brown, who completed his term of study at the end of last session, has accepted an invitation for a probationary term of six months. The people have been stimulated to commence the erection of a new chapel, towards the accomplishment of which some progress has been made. An eligible spot of land has been purchased, and about £200 in labour and cash have been promised. The undertaking has been begun with an apparent determination to go on."

BETHTEPHIL, St. JAMES'.

HASTINGS, TRELAWNEY.

G. R. HENDERSON, *Pastor*.

At these stations the congregations during the past year have greatly increased, the gospel has been regularly preached, and God has not left his people without signs that he has been with them. Thirty-seven have been baptized. An effort has been made to see and reason with those who had backslidden from the way of righteousness, and that effort has been blessed beyond expectation. Upwards of one hundred persons have been formed into a class, and met monthly by the pastor for instruction. The deaths have been numerous, owing to the smallpox, which raged severely in those districts at the early part of the year. Thanks, however, are rendered to God, for removing this scourge, and restoring health to the neighbourhood, and, it is hoped, prosperity to the church.

SALTER'S HILL, St. JAMES'.

W. DENDY, *Pastor*.

"The past year," states the minister of this church, "has been one of great trial in consequence of the prevalence of disease and death ; this, combined with a continuance of wet weather, has lessened the attendance upon the public means of grace, it being dangerous to ford the rivers at such periods. In returning from the house of God one member was drowned. Bridges that used to exist are no longer found, and the public authorities are not disposed to re-erect them. A larger addition by baptism has been made to the church than for many years past, yet there is a full decrease of fifty-six members."

MOUNT CAREY, }
SHORTWOOD. } St. JAMES'.

BETHEL TOWN, WESTMORELAND.

E. HEWETT, *Pastor*.

The report from these churches states :— "On reviewing the past year our feelings are various, but the one predominant should be gratitude to the Giver of all good, that our lives have been spared, though death and destruction have appeared on every hand. Though unworthy, we would not be unthankful.

"Sickness and disease have prevailed in and around all the churches. Smallpox and measles have laid hold on hundreds of victims, many of whom have fallen before them, whilst the survivors are left in a weak and shattered state of health. We grieve to be compelled to say, that generally there does not appear to be such a sanctified result from this heavy affliction as was exhibited after the cholera. During the whole year, taking into consideration the universal sickness that prevailed, our congregations have been very

good ; evidently a spirit of hearing still prevails. We have had the pleasure of baptizing seventy persons, many of whom are young in years, and have been trained in our sabbath-schools. On the whole we have added one hundred and one persons to the three churches ; but, on the other hand, we have lost one hundred and twelve. Of these, fifty-six have passed into eternity, many rejoicing in the blessed hope of a glorious immortality, thus bearing additional testimony to the power and excellency of the gospel. It will be perceived that an actual decrease of eleven has taken place in our number. This may arise from the unusual number of deaths that have occurred ; yet many who did run well have returned to their former pursuits and practices. We feel that the church of Christ ought ever to be making aggression on the kingdom of Satan, but such is not, we fear, the case with us at present. There prevails a general deadness that is exceedingly distressing, the house of God and a throne of grace are resorted to, yet there is an ease, an inactivity within the camp of Christ that we wish to see removed."

GURNEY'S MOUNT, }
FLETCHER'S GROVE, } HANOVER.
MOUNT PETO, }

C. ARMSTRONG, *Pastor*.

Respecting *Gurney's Mount*, the pastor writes, "Would that a more favourable account of this station could be furnished, but truth compels us to state that at present all is dark and gloomy. A debt of about £150 has been a drag upon us during the past year. Many are quite disheartened, and others altogether refuse to meet the just claims upon them. The attendance has on the whole been large, but the contributions for the maintenance of religious ordinances very small.

Mount Peto.—At this station we have to report cheering intelligence. Though but recently commenced, the number of members exceeds that of the mother church. The congregation is larger than the present building will contain. A spirit of prayer prevails, numbers of young persons are under instruction preparatory to their being admitted into the church, it being expected that such shall be able to read. Such is the change in many that we can ascribe it to Him who maketh all things new. The sabbath and day schools are kept up with vigour, and the prayer-meetings are well attended.

Fletcher's Grove.—During the year a great deal of sickness has prevailed, and several valuable members have died. The congregation has not increased, nor can we report anything pleasing of our young people. The sabbath-school is kept up, though but few attend it.

PROVIDENCE, St. ELIZABETH'S.

W. CLAYDON, *Pastor*.

"In reviewing the labours of the past year in connection with this church," reports the pastor, "we have abundant cause for gratitude to our Heavenly Father for the care with which he has watched over us, and for his manifest presence amongst us. For while we have much over which to mourn, there is still on the part of many an earnest desire to work for God, and to impart to others the blessings of the gospel. We have reason to rejoice that a large measure of Christian love prevails in the church, and that many richly enjoy the light of God's countenance. Our congregations at Providence and the out-stations are of the most encouraging character; and from the earnestness with which the people listen to the gospel, we hope ere long to realize increasing success. We have to contend with the open and concealed opposition of the church of England, which by the blessing of God, however, only stimulates us to greater efforts." The outstations at Shrewsbury, Nightingale Grove, and Black River, are regularly attended to, and at the last place particularly the state of things is most encouraging.

BETHSALEM, St. ELIZABETH'S.

C. SIBLEY, *Pastor*.

This station, together with Wallingford, an outstation, having been favoured with more attention since the Rev. W. Claydon took charge of the Lowlands, has exhibited far more signs of prosperity than formerly. The congregations have increased, and the number of candidates for church fellowship also. Thirty-four persons have been baptized.

At Wallingford the people have purchased an acre of land, and during the year have erected a comfortable place of worship. It was opened, with only £14 debt on it, on December 29th ; and on the following day a church was formed. The prospects are very encouraging here, and the efforts of the people exceedingly praiseworthy.

£ s. d.		£ s. d.		£ s. d.	
Wotton under Edge—		West Haddon—		Heneage Street—	
Collection	12 15 5	Contributions	2 0 0	Collection	14 7 6
Contributions	15 14 11			Contributions	33 9 5
	120 12 4	SOMERSETSHIRE.		Do., Bible Class	1 11 3
Less expenses	4 12 5	Bristol—		Do., Infant School	3 1 1
	115 19 11	Cross, Rev. W. J., A.S.	1 1 0	Do., Sun. School	4 9 4
KENT.		Watchet and Williton—		Zion Chapel—	
Eythorne—		Collection, Watchet...	1 0 0	Collections, &c.....	5 0 0
Contributions, for		Do., Williton.....	3 5 9		488 16 11
Native Preachers ...	0 10 0	Contributions	3 5 10	Acknowledged before	
		Do., Sunday School	0 7 2	and expenses	471 16 10
Lewisham Road—					17 0 1
Contributions, for		Less expenses	7 18 9	WALES.	
India	4 4 9		0 6 9	"My Mother's Lega-	
Do., Juvenile	15 0 2			cy," Addenda, for	
Do., do., for Colombo			7 12 0	India	65 0 0
School	10 0 0	WARWICKSHIRE.		SOUTH WALES.	
Do., do., for Chitou-		Birmingham—		SOUTH WALES, on ac-	
ra School.....	10 0 0	Collection, Public		count, by Rev. S.	
	39 4 11	Meeting	22 3 7	Hodges	67 0 0
Less expenses	3 2 0	Proceeds of Break-		CARMARTHENSHIRE—	
	36 2 11	fast	11 15 8	Llandovery	0 9 9
Sevenoaks—		Bond Street—		GLAMORGANSHIRE—	
Collection (part)	6 0 0	Collections.....	12 17 0	Bridgend—	
Contributions	12 1 10	Contributions	38 6 1	English Chapel—	
Do., Sunday School	0 5 4	Do., for Native		Collection	1 11 0
Smarden—		Preachers	6 6 0	Contributions	12 3 3
Collection	1 12 2	Do., Sun. School	6 3 2	Do., Sun. School	1 7 2
Contributions	4 1 0	Cannon Street—		Welsh Chapel—	
Do., Sunday School,		Collections.....	23 5 7	Collection	1 7 0
Biddenden	0 17 6	Contributions	83 6 11	Cowbridge—	
LANCASHIRE.		Do., for African		Collection	1 5 6
Rochdale—		Mission	12 18 9	Contributions	0 5 0
Kelsall, H., Esq., for		Do., Sun. School	19 17 10	Llancaryan	0 15 0
Kettering Chapel,		Circus Chapel—		Penyval—	
Jamaica	20 0 0	Collection	16 10 9	Collection	0 12 0
NORTHAMPTONSHIRE.		Contributions	54 17 2		19 5 11
Buckby, Long—		Do., for India ...	9 9 0	Less expenses	0 4 6
Contributions, for		Do., for do., Out-			19 1 5
Bahamas	26 9 10	fit of Missiona-		SCOTLAND.	
Proceeds of Tea Meet-		ries	10 0 0	Elgin, Missionary Society	2 15 9
ing, for do.....	3 15 4	Do., for Schools....	1 0 0	IRELAND.	
	30 5 2	Do., Infant School	0 6 6	Coleraine—	
Less expenses	1 0 2	Do. Sun. School	7 16 7	A Friend.....	1 0 0
	29 5 0	Graham Street—			
Kettering—		Collections.....	18 4 6		
Contributions, for		Contributions	48 5 7		
Bahamas	0 15 0	Do., Sun. Schools	17 6 5		
		Do., Bible Class,			
		Girls	0 12 11		
		Do., Elementary			
		Class	0 1 10		
		Great King Street—			
		Collections.....	3 5 0		
		Sunday School	2 1 6		

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by William Brodie Gurney, Esq., and Samuel Morton Peto, Esq., M.P., Treasurers; by the Rev. Frederick Trestrail and Edward Bean Underhill, Esq., Secretaries, at the Mission House, 33, Moorgate Street, LONDON: in EDINBURGH, by the Rev. Jonathan Watson, and John Macandrew, Esq.; in GLASGOW, by C. Anderson, Esq.; in DUBLIN, by John Purser, Esq., Rathmines Castle; in CALCUTTA, by the Rev. James Thomas, Baptist Mission Press; and at NEW YORK, United States, by W. Colgate, Esq. Contributions can also be paid in at Messrs. Barclay, Bevan, Tritton, and Co., Lombard Street, to the account of the Treasurers.

QUARTERLY REGISTER

OF THE

BAPTIST HOME MISSIONARY SOCIETY.

OCTOBER, 1853.

The Committee have requested several of the missionaries to get supplies for their central and out-stations, and to spend a few weeks in visiting the more destitute parts of their own or neighbouring counties; adapting their modes of operation to the special requirements of the districts in which they may itinerate. In every case the brethren have heartily expressed their readiness to engage in the work. In reply to a communication on the subject from the Secretary, Mr. W. Maizey of Studley writes:—

Your kind letter relative to the Home Missionary work came to hand on Sunday last.

The object to which it directs attention is one of deep and vital importance; and to my mind one of the most effective agencies under God that can possibly be employed to meet the pressing wants of the present times, involving as it does within its wide and truly benevolent range the very spirit and letter of our Lord's commission to his disciples, and through them to the humble ministers of the cross in every succeeding age and place: "Go out into the highways and hedges, and compel them to come in, that my house may be filled."

For many years my mind has been impressed with the necessity of going beyond the bounds of mere pulpit ministrations, and the stereotyped devotions of our respective sanctuaries; not thinking it derogatory (as some do) to the character and office of the Christian ministry, but pre-eminently essential to the proper discharge of its high and holy calling; alike demanded by the awful apathy as well as the awful misery, to which thousands of our neighbours and fellow countrymen stand exposed, who live in ignorance of the only remedy provided by God for the moral and spiritual maladies of mankind, and passing hourly to their final account destitute of that "great salvation," to procure which Christ agonized in the garden and died upon the tree.

Nor can we overlook the progressive character of the age, assisted by unpreceden-

ted facilities for the acquirement of human knowledge, creating among the masses of our rural districts, as well as the more cultivated population of our towns and cities, new elements of enterprise and pursuit, attended by an intensity of desire, and restlessness of soul, most vividly marked by the increase of popery on the one hand, and infidelity on the other; while from every point of the intellectual compass the cry is heard, earnest, importunate, and commanding,—“Who will show us any good?”

In the view of movements like these, fearful in themselves as a rushing mighty flood, and which if not directed aright must eventually prove inimical to the interests of true piety, it behoves every lover of Zion, and especially every minister of Christ, to come out boldly and manfully to shake themselves from the dust, and to lift up the standard of the cross, and cry to every passing sinner,—“Behold the Lamb of God that taketh away the sins of the world.”

You will please to excuse the liberty I have taken in writing so long a letter; but I cannot help it, for in my heart I believe the time is come, when frequently the pulpit must be exchanged for the hillock, and the chapel for the field.

For many years I have adopted the plan of out-door preaching in the locality where I reside, and have found it most conducive to the improvement of the morals of the people, as well as building up the church of Christ.

Should your committee think proper to accept my humble services for a few weeks I freely offer myself to them, whether it be to labour in my own county, Warwickshire, or in any other district they may see good to appoint; only I would just suggest, that in all labour of this kind, “Two are better far than one.” I know it from experience that two working together can do more effectual work in the same time than three persons isolated and alone.

Praying that the God of all grace may abundantly bless your efforts for the advancement of his glory and the good of poor sinners, I am &c.

The following is the report of Mr. H. Flower of Offord, who has recently

visited some neglected districts in Huntingdonshire :—

In compliance with the request of the committee, I have cheerfully visited twenty-two villages in the county ; nearly the same round as last year. Through the kindness of M. Foster, Esq. of Huntingdon, and another Christian friend, with a few left from last year, I had a good supply of tracts, amounting to eighteen hundred. Before I left home I arranged the tracts so as to have a different one for each family in each village, or nearly so. I visited from house to house, leaving a tract ; and where the people were from home I put a tract under the door or through a broken window. After going through the village I made my way to the corn fields and conversed with the men and women respecting their best interests, preaching Jesus Christ to them. In almost all cases I was listened to with attention. In a few places I preached in the open air ; but being harvest time such services could not be held very frequently. Nearly all the villages are destitute of a preached gospel ; and it may be said respecting the people—"No man careth for our souls." Numbers of them said that no one had spoken to them on the subject of religion since I did so last year. They appear quite ignorant of divine truth, and are living altogether regardless of an eternal state. Yet I was much pleased to hear them say, "We are glad you are come again ; we read your books over and over ; we like them much." Many of them brought the tracts to show me, as a proof they did not despise them. In many of the houses we held meetings for reading God's word, and making remarks explaining and enforcing its meaning. My spirit was often refreshed by expressions of thankfulness for my visits, and asking me to come more frequently. At Buckworth I fell in with a postman who said he had a few hours in each day to spare, having to wait for the return post. He said, he thought he might be able to do a little good if he could obtain tracts for loan and weekly exchange. Believing him to be a Christian, I supplied him ; he seemed much pleased, and promised to do as I wished, and I have good reason to hope he will. A part of my journey I had the company and help of the Rev. H. Bottle, baptist minister of Yelling, who circulated four hundred tracts of his own publication ; one a tract for children, and one a word for the gleaners. This he did at his own expense ; I found my dear brother a great help. We were often pleased to see the children flock around us for his tracts, and to find that so many of them could read, for in almost all the villages there are day and 'Sunday schools in connection with the established church. Let the children be educated, and when they grow up they will think for themselves. My last sabbath I spent at

Yexley, by the earnest request of a few Christian friends. I spent the greater part of Saturday in visiting the people, and in the evening of the day met little groups coming from the corn-fields,—going in among them, giving them tracts and speaking to them of their souls' salvation. On the sabbath I preached three sermons to good and very attentive congregations. Some came who were not in the habit of attending any place of worship. Thus far, by God's help, I have sown the seed of the kingdom. May the Holy Spirit cause it to spring up and bear fruit, in some thirty, in some sixty, and in some a hundred fold. I think I ought to say that I was more cordially received this journey. I met with more friends, thereby lessening my expenses. Some told me if I ever came again to make their house my home. If the committee should request me to go again, I recommend the time to be before the hay harvest begins ; we shall be able to do better with open-air preaching. The number of families visited is 1392 ; tracts circulated 2200. May the great Head of the church grant that these our humble efforts may be blessed in the salvation of immortal souls.

The following extracts from the reports of the affiliated societies of Yorkshire and Lancashire will show that the operations of our brethren in those thickly populated and stirring counties are, for the most part, well sustained ; and productive, through the Divine blessing, of a considerable amount of good.

YORKSHIRE.

In presenting a report for the past year, your Committee would express their gratitude to God, that they are able, on the whole, to give a favourable account. The strength of the society has not decreased ; public interest in it has in some measure revived, and a full average amount of usefulness has resulted from its labours.

The sphere of the society's labour has been somewhat less extensive than during the previous year. This has arisen, on the one hand, from the pleasing fact, that Rotherham and Wakefield, having become self-sustaining, no longer need the society's help ; and, on the other, that your committee were unwilling to turn their attention to new spheres, however promising, till the financial condition of the society should sufficiently improve to warrant it.

For the present Ripon has been relinquished,

The stations which continue to receive assistance from the Society's funds, are as follows: Barnsley, Bingley, Dewsbury, Gildersome, Huddersfield, Pudsey, Stanningley, Kirkstall, Armley, Malton, Hunmanby, and Kilham.

The importance of itinerating labour is increasingly felt by the Committee. Several brethren, at the request and at the cost of the Society, have engaged in it again and again during the year. They have gone out two and two to different localities, and have spent four or five days, preaching every night either in some chapel or in the open air; during the day visiting the people and distributing tracts. The results have satisfied the Committee, that if the friends would allow them to employ an individual entirely devoted to this work, much good would result from it. At present, these great Ridings are almost untouched by us; whilst the churches generally are too few, and at the same time too poor, to make any great impression upon the masses of their countrymen around them.

LANCASHIRE AND CHESHIRE.

The object of the County Home Mission is the dissemination of Divine truth, more particularly in such parts of these populous counties, as are not largely supplied with the ordinances of Christianity. In a number of such localities, this society has been the means either of establishing churches, or of assisting those which stand in need of pecuniary aid. In all cases, however, the society expects that in process of time, the stations sustained by its funds will advance to an independent position, and, in their turn, become supporters of other stations.

It is with great pleasure that the committee are enabled, on the present occasion, to report some progress in this particular. Two of the churches reported last year as receiving assistance from the society, are now self-sustaining, and have thus set the society at liberty to establish some new station, or to render more effectual aid to those which are at present the recipients of its bounty. The churches to which allusion is here made are those at Bury and Stockport, the members of which, the committee hope, will always be prepared, according to their ability, to sustain the society in its new fields of labour. The stations which still receive assistance from the society are nine in number: Ashton-under-Lyne, Blackburn, Chowbent, Coniston, Heywood, Middleton, Padiham, Salford, and Stalybridge.

Blackburn. The society's station at Blackburn, after having met with many difficulties

and painful trials, appears to the committee to be advancing very satisfactorily, under the care of Mr. Barker. He has been favoured with some pleasing tokens of success; and it is anticipated that, under the Divine blessing, the cause may yet revive, and become a flourishing church.

Chowbent. The station at Chowbent is at present destitute of a pastor, Mr. Worrall having resigned his office. There is, perhaps, no part of the county of Lancaster more destitute of the means of grace than this populous village. A sub-committee has been appointed to co-operate with the church, and to secure, if possible, the services of a pastor qualified to contend with the peculiar difficulties of the case.

Stalybridge. Of Stalybridge your committee have to report that it is still favoured with the services of Mr. Ash. Members of committee, who have visited the station, speak of it in highly favourable terms; and the congregation have exerted themselves in a very laudable manner to reduce the debt on the schools.

The committee beg to impress on the churches in the counties the importance of this society, and to express the hope that it will receive a more hearty and liberal support than it has hitherto done; so that all the churches in the association, according to the measure of their ability may be found amongst the contributors to its funds. Nor can they take leave of the stations which have been committed to their care, without reminding them that the society expects, and has reason to expect, that they will all continually strive to attain that position which shall enable them to be givers rather than receivers. For the help extended by this society is not intended to take the shape of a permanent endowment: this society holds out its hand to support the weakness of hopeful infancy, but it will not furnish a staff to sustain confirmed decrepitude. The necessities of a locality are not the only rule by which this committee is to be guided in the administration of its trust; besides these, the committee must take into account the measure of activity and zeal, not the money power, but the heart power, of the churches existing in such localities.

And now, with earnest prayer for the grace of the Holy Spirit, without whose presence and power nothing is strong, nothing is holy: with gratitude for God's blessing on the past efforts of the society; and with confidence in his promises for the future, the committee would express the hope that this important department of Christian enterprise, the evangelization of our own people, may, together with the evangelization of the world, command more and more of the sympathies of our churches and congregations.

